

UPBEAT: CHEERS AND CONGRATS FOR FRUIT COCKTAIL UPTIGHT: RIGOR MORTIS AT BIG BROTHERS

Body Politic

A MONTHLY FOR GAY LIBERATION



MIND/BODY SPLIT

Jim Bartley talks with Paula and Diane about living their lives as transsexuals

BATH RAID RESISTANCE

Toronto takes to the streets to protest yet another police bust. A Back Door update



PREJUDICED PASSIONS

Ken Popert on race, moustaches and the biases of our desires

STRAIGHT SIGNALS

John Allec probes pockets for clues to the Hetero Hanky Code





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Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals
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homosexuals themselves."
— Kurt Hiller, 1921 —

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of the collective, and a beastly unpleasant person who makes
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Battling another bust 9

The Toronto community responds with the year's first major gay demonstration as the police continue with their "close down the baths" policy. Also in the Canadian news, an in-depth look at the persistent foolishness of Big Brother's policy on gay applicants.

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If you're white and not turned on by blacks, does that make you a racist? And what about a porn magazine that advertises "unethnic" models? Ken Popert deliberates on the "web of racially tinged desire" that clings to many of us.

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Is that a frying pan in your pocket, or are you just happy to see me? "Prof" John Allec and his research team leak their findings in a TBP exclusive: the shocking truth about the ways straights convey their sexual tastes.

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And a bowlful of other fun fruits in the most exhilarating celebration of gayness ever to hit Toronto — Fruit Cocktail.

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Edna Barker breaks an old vow and argues with straight friends about whether there's such a thing as discrimination against gay people. They say there isn't — and guess what? They win.

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Richard Summerbell pens a liberated lexicon the likes of which you'll never find on a shelf in a high-school library.

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Ad news

A paid advertisement for Red Hot Video, part of a chain of British Columbia video outlets selling erotic material, appears on page 39.

The Collective debated accepting the advertisement for several months before finally doing so. Some of us feared that accepting the ad would alienate many of our readers and supporters, especially in British Columbia, where a campaign to protest apparently violent video tapes seems to be drawing support from many in our community of friends — feminists, lesbians and gay men.

The final Collective sense, however, is that the anti-pornography movement is bad politics, a moralizing playing into the hands of right-wing, moralizing elements in our society. We do not wish to side with that movement.

We have tried to make that point clear editorially, and will continue to do so. Though individual objections to aspects of particular kinds of pornography might be valid — as criticisms of much else that is advertised in our pages might also be — we do not in general oppose the retailing of erotic material, and therefore decided to accept this ad.

The cover: photo of Diane and Paula by Chuck Groch, demo shot by Lee Lyons, well-connected bum by Tim Morley. Design: Rick Bébout

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GWMs and racial stereotypes

I would like to point out one classified ad in the March issue which made me see red and fume with fury.

Listed under "Friends/Male: Toronto" and placed by a "GWM," the ad starts with the following line: "Attention Black Men/ other 'exotic' races/ nationalities..." While the intentions of the person responsible for that ad may be sincere, I strongly object to his use of the word "exotic" to describe black people and other nonwhites because it implies the notion of white supremacy and colonialism left over from the "White Man's Burden" days. Further, to dare label Canadian racial minorities "exotic" for the purposes of one's own erotic fantasy seems to be nothing short of perpetuating, in the most subtle way, the xenophobic mentality and culture that portray Canada as a white country and "other" Canadians of a different skin colour as "immigrants," "foreigners," or, in this case of interracial eroticism, "exotic."

What infuriates me more is that, on the one hand, your magazine stands for high principles of gay liberation and other -isms (complete with an editorial policy allowing for great discretion over subject matters that may be "insulting to others" such as ads with the phrases "no blacks" or "no fats and fems"), while on the other hand, *TBP* somehow accepts material that calls non-caucasians "exotic." The question, then, is whether this is a case of a) poor exercise of editorial discretion, b) "bias honestly entertained," c) critical discrepancy between rhetoric and practice, d) express condonation of racist stereotypes derived from and centred around sexual fantasy, e) failure to understand and detect the subtleties of Aryan eugenics. Can any explanation be made?

As a civil rights advocate, I hope *TBP* will be more sensitive to such matters in the future in order to maintain its egalitarian standards and good rapport with other minorities, and to be more consistent with what it stands for in the Canadian pluralist body politic.

Fo Niemi
Montreal

Raid reactions

Recent police raids on baths in downtown Toronto indicate that the Police Commission has no regard for the appropriate priorities of policing in our city.

Raids conducted in the past have simply served to cost taxpayers enormous sums, to humiliate citizens and to divert attention from the more serious problems of safety in our streets.

The Police Commission should redirect its priorities towards the preservation of safe neighbourhoods, particularly for women. This is what the citizens of Toronto want and need. When will the Commission get the message?

Jack Layton,
Alderman, Ward 6
City of Toronto

During the Vietnam War, a number of US citizens (Joan Baez among them) withheld that part of their taxes that went to supporting the military estab-

lishment. A citizen of British Columbia is currently using the Charter of Rights to challenge the defence establishment of this country in a similar way.

In Metro Toronto, twenty-seven per cent of all municipal taxes goes to the police. Our own money is being used to declare war against us. Isn't it time we turned off the tap?

Douglas Chambers
Toronto

It was good to be a part of such a well-organized demonstration on Saturday, April 24 against the continued harassment of our community by the provincial government and the Metro Toronto police. The speeches (?) at 590 Jarvis Street, however, were embarrassing.

If we have nothing more to say for ourselves than "No more shit!" (ad nauseam), then maybe we shouldn't say anything. Fortunately, there is a great deal to say. Regrettably, many of us left the scene feeling we had muddled an otherwise positive expression of our community.

Paul Rapsey
Toronto

Theological challenge

I commend you on your presentation of the sensitive, thoughtful article "Staying On" by David Townsend in your April issue; concurrent with that, I commend his courageous decision to stay and worship within the Lutheran communion.

My heart and sensibilities were, however, more immediately drawn to Sue Mabey, who, the article related, was refused ordination within the United Church of Canada. When she spoke of her experience in front of church committees as being told in so many words, "...if only you'd lie to us and not tell us at all, we'd ordain you," my fists clenched involuntarily at a situation I knew so well at first hand.

I was a United Church minister for five years, although not ordained until three years after graduation from theological school — not for being gay (though being 33 and unmarried, tongues assuredly wagged) but for confronting church committees with both the most recent (and often erudite) theological scholarship, and for a very visible political presence on a number of different issues. While to church committees the latter was mostly annoying, the former presented a real affront — especially when presented in a less-than-reverential manner toward ecclesiastical authority. This, in the Maritimes. My impression of the real answer that these committees were relating was, "Please don't tell us — we don't want to know."

In August 1980, the General Council of the United Church received an interim report of a two-year study on human sexuality called *In God's Image: Male and Female*, which recommended, among other things, the ordination of homosexual candidates. Just two or three months later, John Boswell's superb study, *Christianity, Social Tolerance and Homosexuality*, appeared. Before that time, it took considerable work to cut the ground from under theological fun-

"This little person with an imagined big badge did not seem to know what my crime was, yet he was going to throw me out anyway because somebody complained."

damentalism on this issue. Two years ago, then, I thought that it was an ideal time for those alienated from the United Church, at least, to come back and fight for gay recognition, and even wrote a letter to *The Body Politic* to this effect.

I am not so sure of such blanket advice now. A few months after that letter appeared, I left the formal ministry. "Requesting a change of pastoral relations" is such a tidy euphemism; sometimes the pain it hides defies description. Having spent a fruitless year searching for a new pastoral charge, I gave up in despair.

Having made a fresh start in a new community, I don't often attend church now, nor does my wife. We both know how our gay brothers and sisters are treated, and we hurt for them. I'm very tempted, under the circumstances, to end on the note, "It's a stacked deck," but your article inspires me to reconsider some church activity again, even if at the laity level. I wish David Townsend and Sue Mabey continued rich Christian experience.

*Bruce G Wallace, M Div
Saint John, NB*

Sold out

It would have been nice if your article "Unfit For Service" (*TBP*, March) had pointed out that the real problem of lesbians and gays in the armed forces is that they have sold out to the enemy.

Gay people in the armed forces is as inappropriate as a black in the KKK or a Jewish National Socialist.

Hugs and kisses to the collective and thank you for such a great paper.

*Ian Harrington
Toronto*

Policing phalluses

A seemingly slight incident somewhat ruined my enjoyment of the last GCDC dance. I have narrated the story to several people, and all of them urged me to make public my contentions, because the issues involved are more relevant socially than personally.

The dance mentioned was called "Mardi Gras," which intimated to me that one could wear a costume of one's choice without having to fear any persecution for exposing one's imagination. As you know, we are often punished in subtle and overt ways for being ourselves in heterosexual environments, and one would imagine that in an environment organized by the gay community for gays, not by the Mafia as in some of our most cherished pseudo-gay bars, people would try real hard to override their heterosexual programming. Not so!

I was dressed as Bacchus, a pre-Christian deity honouring wine and merriment. As other wonderful costumes passed by, I started to feel more at home and began dancing with my friends. Suddenly, there was a tapping on my right shoulder. It was a sweet-looking "security" person. He told me that some of the lesbians complained about me; I was being offensive; I had to stop whatever I was doing or I would be thrown out. To defend myself in my embarrassment, I told him that I was truly

flattered for not having passed by unnoticed, but I was truly upset.

This little person with an imagined big badge did not seem to know what my crime was, yet he was going to throw me out anyway because somebody complained. By virtue of his newly acquired office, the young police person should have at least entertained himself with the most important consideration in this whole circumstance: the people who complained may not have been justified in complaining. The complainants may have been trying to coerce me to conform to their own rigid and repressed views, or maybe some aspect of me triggered them to recall some atrocity which befell them earlier in their present or past life. Perhaps he should have given them a Valium instead of bothering me.

My indignation stems from the fifteen or twenty years of hard work that it took me to tear away a measly few layers of the guilt and repression that my family and society used as a "straight" jacket to control and manipulate me from within. No way was I going to regress to some poor uptight creature's level of consciousness; why should their ignorance be my misfortune?

In retrospect however, if I think of the situation with historical and sociological perspective, I might understand in an intellectual way what their problem was. Part of my costume was a golden phallus. In ancient Greece, phalluses and female reproductive organs were symbols of good luck and were worn around the neck and carried at processions as our cross is today, according to some historians. In our society, however, Christian dogma proclaims the phallus to be demonic, ugly and frightening. Therefore, some lesbians and a lot of heterosexuals would experience fear and disgust upon seeing my costume.

Although males and females seem to be different species in both heterosexual and gay societies, it is unfortunate that we, as outcasts because of our sexuality, cannot support each other in our private efforts to cast off the heavy burden of heterosexual and religious suppression of our self-expression as sexual beings.

I do not necessarily advocate raunchiness or violent sex to those who don't want it, but I do ask you to consider sexual repression as political domination.

*Charles Fisch
Toronto*

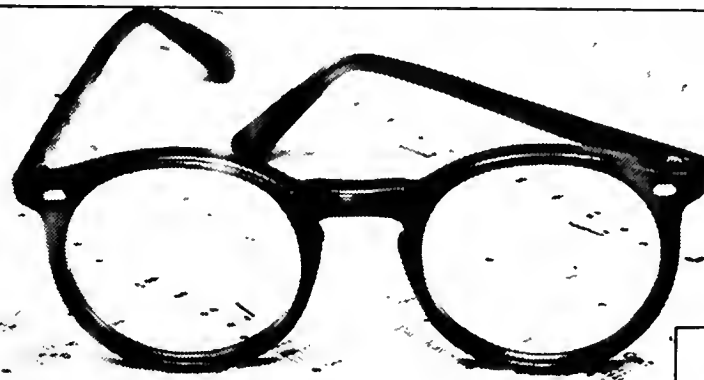
Promotion sought

Thank you for promoting me ("This issue's writers," *TBP*, May) to — note the small d — "director of the Coalition for Gay Rights in Ontario." I cannot, however, accept this position, due to my politics. I'm holding out for — note the large D — "Dictator."

*Christine Donald,
Office Manager and Executive
Committee Member, Coalition for
Gay Rights in Ontario
Toronto*

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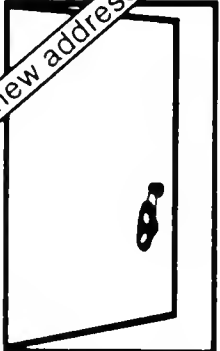
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Taking Issue

by Richard Summerbell

AIDS and ecology: well-founded fears

I may as well admit that I've always been an easily frightened soul. However, when I say that the AIDS (acquired immune deficiency syndrome) epidemic scares the hell out of me, you might be tempted to feel, as I do, that this is my residual astuteness speaking, not fear for its own sake. As a practising microbial ecologist, I'm forced to acknowledge that my qualms about AIDS are rooted in almost everything I've learned about biology, and that, of all the fears I might have, these are among the better-founded ones.

From a medical point of view, Bill Lewis's article in the April *TBP* ("AIDS: discounting the promiscuity theory") was a very good one. However, Lewis's general comments on promiscuity struck me as overly optimistic. He defended promiscuity by telling us that "we should not be concerned with developing 'a new sexual ethic' (in response to AIDS). Rather, we need to seek ways of making sex as healthy and risk-free as possible." This may seem, to many gay men, an in-offensive, even healing statement; to an ecologist, it sounds vague at best and dangerously unrealistic at worst.

The ecological success of any disease-producing organism depends on two things: the organism must be able to infect susceptible people (or plants, or animals), and it must be able to survive the passage from infected to uninfected individuals. Of all the biological antagonists which afflict humans, those that cause sexually transmitted diseases (STDs) are among the most dependent on optimal conditions for transmission from person to person. Toilet seats, as textbooks tell us, are simply not their milieu. The vulnerability of STD organisms reveals an important, if unfortunate, fact about sex itself: it is a singularly efficient way of removing the environmental barriers against disease transmission between us.

Medical science, in its running battle with disease, often concentrates on reducing the ability of disease organisms to produce or sustain infection. In order to do this, it makes extensive use of drugs and vaccinations. There are numerous cases, though, where people haven't been able to rely on stopping infection and had to resort instead to attacking disease transmission. Plague, typhus, malaria and yellow fever were all controlled mainly by attacking disease-carrying animals. Even in diseases where only human carriers are involved, a cure may not be possible, and prevention of transmission is all that can be done. Just ask the members of your local herpes-only hetero dating club.

The problem with promiscuity — or at least the currently practised version of promiscuity — is obvious. It gives a host of organisms which would otherwise be insignificant to human beings a chance to proliferate in our bodies, and it concentrates all our medical efforts on a strategy that doesn't always work. The list of human diseases which can neither be prevented nor cured by drugs or vaccinations is still large; judging by the enormous effort required for the recent development of the hepatitis B vaccine, it's due to stay large for quite a while.

AIDS, if it's caused by a virus, is a

strong candidate for a disease which will be persistently incurable. And there's no reason to think it will be unique. Medical researchers are currently speculating that such ailments as Parkinson's disease, Alzheimer's disease and some sorts of cancer, arthritis and multiple sclerosis are produced by "slow transmissible viruses," organisms which can live in their hosts for up to thirty years before causing disease. It may be that such organisms are never sexually transmitted (the most-studied human "slow virus" is only transmitted by certain cannibalistic rites) — but it will be a long time before we know for sure.

In the meantime, one thing we can be assured of is that some kinds of gay sex are among the easiest known modes of human disease transmission. Doctors have told us that we may make direct contact with the bloodstream by means of "minute cuts and abrasions during anal sex," while the intestinal-oral contact in rimming has given us many of our hepatitis A and parasite problems. Not that these sex acts may not be delightful among the healthy; it's just that their tendency to give STDs a free ride has cost many gay men a great deal of aggravation (if nothing else).

Because of the disease-transmission problems inherent in all sexuality, virtually no species on earth is constantly sexual. In species where one individual has sex with many others, as in herd animals, there's almost invariably a non-reproductive season — long enough for animals infected with most diseases to die out. Even household moulds have ways of repelling the majority of sexual-fusion partners, "making it" with only a select few. And well they should: they get virus diseases which are probably transmitted only through sex.

None of this should make us want to avoid sex, any more than aurally-transmitted diseases make us want to avoid air. Few of us are inclined to be hermits, and since monogamy and the like impress some of us as hermetic ways of life, perhaps we should live otherwise. All that's required of us, in our "new sexual ethic," is that we have sex in a way that favours us more than it favours our diseases. This may mean sex with fewer or better-known people, safer forms of sex with strangers or sex in fewer geographic areas over a short period of time — anything so long as we outsmart those microbes.

The AIDS epidemic is only the latest reminder that medical research has its limits: by asking it to defeat biology in one of its most ingrained and persistent trends, we are probably asking the impossible. We should consider learning, as everyone else in the biosphere has, that the best way of "making sex as healthy and risk-free as possible" may be to restrict it voluntarily.

One final note: none of the above in any way excuses foot-dragging on funding for AIDS research. Whenever so serious a disease is affecting people, treatments and a cure must be found as quickly as possible. Conservative mysticism about gay sex and promiscuity as social weakness ("immorality") must not be allowed to interfere in a situation where human lives are at stake. □

by "Mac"

A house made of glass

The opinions expressed in this column are those of the author and in no way reflect the views of the Correctional Service of Canada.

Prisons are built to contain people. There isn't a prison in Canada or, for that matter, in the United States that isn't full to the brim. As a prisoner, there's little room for you to be alone.

In many prisons, cells are located in areas known as "ranges" or "tiers." There can be as few as twelve or as many as fifty guys on a range. These are the guys that you are going to have to live with for the duration of your sentence —

"What are you going to do? Run? You can't run, you got no place to go. Fight? You against ten of them? C'mon, remember — you're a sissy. Give in and let them take what they want? Be someone's little fuckboy?"

and theirs. You have to eat with them, sleep with them, work with them and play with them. The only time you'll get to be with other guys not on your range will be for those few hours in the evening when you all head out to the exercise yard, or when you're at work, if they don't put all the guys from the same shop on the same range, as happens in some joints.

Imagine, for a moment, the people on your street, or the people in your apartment building. For the next three years, these are the only people with whom you will have any contact. You are going to have to eat in the same dining room. You are all going to work in the same area, doing the same thing, day in and day out for the next three years.

You're going to have to put up with the fat slob down the corridor who is afraid of water; you're going to have to try to sleep listening to the oaf who snores so loud you can't hear the television. And you're going to have to share that television with three or four of your neighbours and agree on what you are going to watch before you get locked in your cell for the night — because the tube is on the other side of the bars, out of reach.

Imagine, for a moment, getting up every morning at the same time and staring at the same set of bars. Imagine what it is like to have the urge to take a long, healthy crap, but be afraid to because you share your cell with another guy and you don't want to kill him with the smell.

Imagine having a roommate, not a guy that you put an ad in the paper for, but one who moves in while you're at work and starts going through your stuff. What if he's the one who snores, or smells.

Imagine living in a house made of glass. No curtains, no drapes. Each and every move you make is out in the open. As people walk by your house, they look in to see what you're doing. You can't

shit, piss or beat your meat with any form of privacy. Even at night, it's either your cellmate who is still up reading while you're just aching to get a grip on your problem, or it is a bull walking by doing his rounds.

How homophobic is your roommate, or the other guys on the range? Are they liable to burn you out? Are they liable to toss a blanket over your head and beat the shit out of you? Maybe they are mean enough to shank you (stab you, with a knife or any sharp instrument). You've heard rumours, people talking about you behind your back — they call you pansy and sissy and talk about a gangbang or shanking. What are you going to do? Run? You can't run, you got no place to go. Fight? You against ten of them? C'mon, remember — you're a sissy. Give in and let them take what they want? Be a kid? Be someone's little fuckboy?

What are you going to do in the middle of the night when your roommate puts his hand on your mouth and tells you he's going to fuck you. Scream? So who's going to hear you? Nobody who really gives a shit, either inmate or guard.

Some of the things that I just described have happened to me. In other cases, they have happened to friends of mine. We have survived by gut reaction and instinct.

Everyone calls me "Ethel." It is a name that was given to me at the remand centre, and it stuck. I don't mind it, 'cuz it sure identifies me quickly as being Gay. As a result, I can be as open and obvious as I want, and that becomes my saving grace.

Being the flaunting Gay, I usually end up with people staying away from me unless they need something. Or really don't give a shit about the fact that I am Gay. Or are looking for sex. They learn quickly enough that I won't be forced, because, first, you can't rape the willing, and second, I have taken the time to cultivate friends in here.

You can help us survive, you know. I wonder how many of you really understand that you hold the power to help. No, I don't mean marches or protests, I mean dishing out some moral support. Letters or just short notes, telling us that you're out there, that we have some contact with the outside, that someone cares.

No, it won't stop the hard time that we go through in here, it won't stop the forced sex or the constant harassment, or change the conditions of the joint. Those are things that we have to do from inside the place. But it will give us something to look forward to — your mail, the knowledge that we may be able to get together some day and have a few beers, and get to know each other.

In the meantime — imagine what it is like to be in here, and I'll imagine what it is like to be out there again.

Trade places, anyone?

Love,
Mac

PS: you can write me c/o TBP, Box 7289, Stn A, Toronto, ON M5W 1X9 — I'll pass your letters on to some of the gang.



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POSTER BY LYNDA S. HUNTER

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We've seen enough

While it was forbidden to deal with the event directly, Toronto City Council's 1981 report on police/gay community relations was a direct result of Operation Soap — the February 5, 1981 invasion by 150 cops of four of the city's gay baths.

A Canadian Gay Archives brief presented to Arnold Bruner, the man who prepared the city's report, showed the raids to be the low point in a history of anti-gay police aggression that can be traced back decades. That history includes organized police opposition to every major proposed or adopted pro-gay law reform in Canada's history, entrapment of individuals, verbal abuse and physical brutality.

The extensive recommendations of the Bruner Report focused on many of these issues, proposing everything from a moratorium on surveillance of gay sex in washrooms to inclusion of provisions in the Ontario Human Rights Code barring discrimination based on sexual orientation.

Many people in our community looked forward to closing this long, sorry chapter of conflict and violence and making a fresh start. Toronto Gay Community Council representatives met with the minorities committee of the police commission. A committee made up of an equal number of police and gay people was struck to begin implementing Bruner's recommendation for a gay awareness programme for police officers. The council's police committee began to study the feasibility of establishing a gay/police dialogue committee, a key recommendation of the report.

While stressing the obvious inequality between the two parties in this discussion, and cautioning that democratic community control of the police was the only long-term solution, *The Body Politic* gave dialogue the nod, even proposing terms that might have made the two sides equally responsible for the success or failure of such an enterprise.

Then the bubble burst. Within a period of only three weeks in the spring of 1982, the morality squad busted both Glad Day Books and *The Body Politic*, charging, among others, two members of the Gay Community Council's police committee — the very group with whom dialogue was supposed to begin. The council suspended discussions with the police and organized Toronto's tenth gay demonstration in two years.

That was a year ago. Last month's council agenda was to have been devoted to another discussion of when, or if, the community should recommence discussion with the police. The meeting was pre-empted by the need to organize yet another demonstration in response to the latest police raid on a gay bath.

After the Bruner report we said we'd wait and see.

We've waited and seen more than enough.

Looking back over the last two years we can see more clearly that, for all its merits, one of the fundamental assumptions of the Bruner report was wrong. Bruner said the problem between us and the police is one of mistrust, suspicion, misunderstandings and lack of sensitivity. It is in this context that dialogue and awareness programmes make perfect sense.

But if the problem lies elsewhere, and we believe it does, then dialogue serves a different purpose. There is a good case to be made that the police have used the information they have learned about our community over the past two years to make their repressive tactics more sophisticated. Smaller raids, more entrapment, less obvious violence and abuse when making arrests — all these make it harder to organize against the attacks launched against us. The police have realized they cannot win in massive assaults and have settled for a war of attrition. People are being picked off in washrooms, parks and theatres now at a rate that is *four times higher* than in 1979.

Our police problem is not one of mistrust and misunderstanding. Its roots are not a lack of knowledge or sensitivity. They lie in the way the police are organized (so that the brass can say one thing while allowing the force to do another — knowing they can get away with it). And in how they are controlled (by the provincial Tories, rather than the specific communities they are supposed to serve and protect). And how they fit into society (as an armed force promoting its own interests, not a neutral administrative agency).

The solutions are therefore political, not educational. They include community control of the police and defeat of the Tory government which is blocking any kind of structural and organizational change. This strategy cannot include pleasant chats with police brass. It calls for mass action to demonstrate our power, and civil disobedience in the face of their violence — a thousand lesbians and gay men sitting down in the street, in defiance of the forces of order. It calls for finding our allies in this fight and learning how we can best work together.

There will be no quick solutions to our "police problem." At times progress may seem frustratingly slow — yet another demonstration, yet another meeting, yet another campaign. But that is the direction we must go. Dialogue with our oppressors serves their interests, not ours. □

Protesters challenge police invasion of the Back Door Sauna

Back to the baths; back to the streets

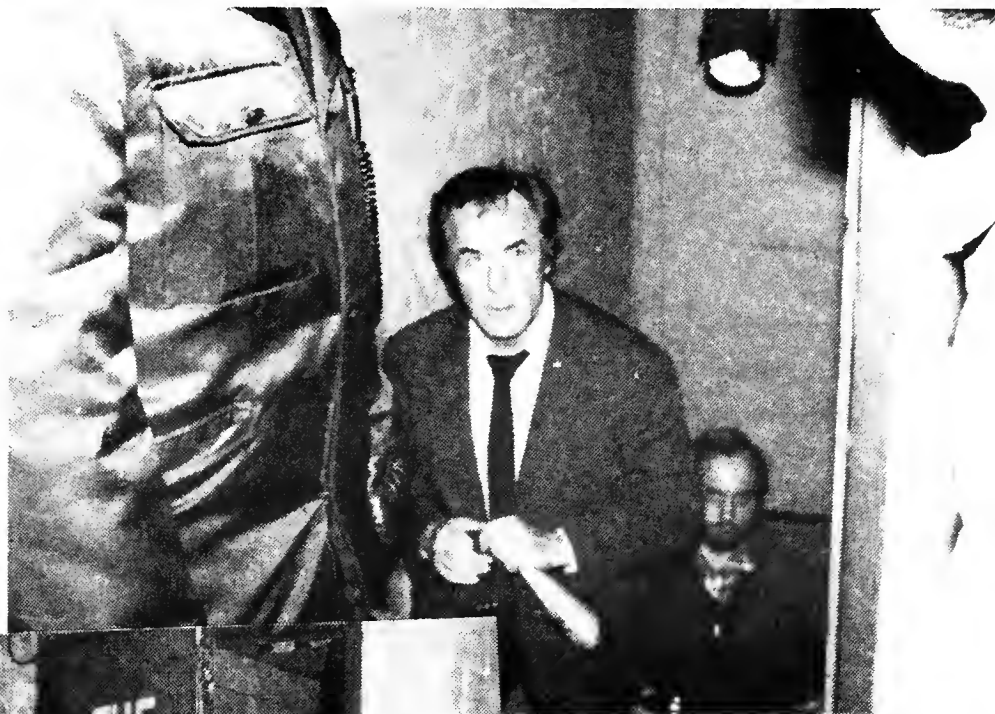
There had been rumours for months that Metro Toronto police were going to raid the baths again. No one quite believed the stories, but at about 11 pm on April 20, 15 cops descended on the Back Door Gym and Sauna on Elm Street in downtown Toronto and arrested nine men, six for being found in a common bawdyhouse, two for being inmates and one for being a keeper. Although inmate charges have often been laid against prostitutes in heterosexual bawdyhouse busts, such charges have never been used against patrons of gay baths. Another first is the fact that all the customers were questioned but nine were not charged. The cops returned the following day and charged another three men who worked at the Back Door with being keepers.

This raid — the second on the Back Door in two years — was more carefully executed than the city-wide bath raids of February 5, 1981, when the cops used crowbars to rip apart doors and lockers in a venture they dubbed "Operation Soap." There was little verbal abuse this time. And precautions were taken against the identification problems that plagued prosecution of cases arising out of the 1981 raids — when 87 percent of the found-in charges ended in acquittals — by photographing the arrested men with their arresting officers.

The intelligence bureau conducted the 1981 raids; the assault on the Back Door, was engineered by the morality squad, and the difference showed. Morality has a reputation for thorough information-gathering and presentation of evidence. They conducted undercover surveillance for more than a month before the raid. The search warrant named the exact rooms to be searched and itemized articles that could be seized. Lawyer Bob Kellerman, called to the scene by the Right to Privacy Committee (RTPC) minutes after the raid began, was told by members of the morality squad that three crown attorneys had been consulted before they made the decision to go ahead with the raid.

The following week the RTPC had formed a team of four lawyers and began putting together a defence strategy. The committee's legal coordinator, Dennis Findlay, was optimistic in his report to a public meeting held a week after the raid: "We won 87 percent of the 1981 cases and we'll win all of these," he told the angry crowd. The 12 accused have had one court appearance, and all have pleaded not guilty. Some of them will appear in court again on June 16.

In its response to the latest assault, the Toronto gay community showed that it has learned as much from the 1981 raids as the police did. The RTPC, which coordinated the 1981 defences, was at the Back Door almost as soon as the raid began to offer advice to those arrested. Representatives of CIRPA (Citizens' Independent Review of Police Activities) were also at the scene to monitor police behaviour. The Gay Community Council held an emergency meeting the next evening and drafted plans for a public demonstration the Saturday night after the raid (see story below). The 1,000 les-



Second raid in two years: Sgt Tommy Stephen of morality bureau climbs out of The Back Door



bians, gay men and their supporters who took part in the demonstration succeeded where 20,000 cruise-missile protesters failed — they stood up to police intimidation and marched on Yonge — Toronto's main street.

There was determination and unity among the demonstrators, but there was

also frustration. So much had happened since the last raids: close to \$150,000 was raised for the defence; public opinion was almost unanimously against the police action; and most of the people charged were acquitted. The Back Door raid should not have been possible.

Though "Operation Soap" was a public-relations fiasco, the police campaign against gay people has not let up. In the past two and a half years, hundreds of men have been arrested by undercover cops in parks, washrooms and cinemas (see *TBP*, May). Glad Day Books was raided a year ago and assistant manager Kevin Orr was charged for selling allegedly obscene magazines that were readily available in dozens of other stores around the city — none of which were charged. And ten days later, *TBP* was raided and nine people were charged

with "publishing obscene material."

A major source of frustration has been the unwillingness of the police to recognize lesbians and gay men as members of a legitimate minority, one of the recommendations by Arnold Bruner in his report on police-gay relations. The day after the raid Sgt Thomas Stephen and RTPC's Findlay were interviewed together on a Toronto television news programme. Stephen was asked if the Bruner report had made any difference to the way he did his job; the sergeant replied: "No difference at all."

The Bruner report also contained recommendations for a police-gay dialogue committee and a gay-awareness programme for police officers. The two sides met once to initiate the awareness programme, but when the cops raided Glad Day and *TBP*, Gay Community Council representatives pulled out.

Brent Hawkes, pastor of the Metropolitan Community Church, has long been an advocate of the kind of formal dialogue recommended by Arnold Bruner. He still is, even after the Back Door raid. "As the police continue to attack," he said in an interview, "we have to use every means at our disposal to stop the attack. To eliminate any means is stupid. That's the meaning of dialogue."

Hawkes's view is shared by fewer and fewer people. Findlay, for example, says, "The police (could) use dialogue to pacify the gay community and the general public and make them believe something is being done to improve police-gay relations, even as the attacks continue to occur. Before dialogue could occur we would need to see a change in police conduct toward gay people and we would need a direct request from (Police Chief) Jack Ackroyd."

It's unlikely such a request will be made in the near future; the cops are intent on containing what they see as a

Confrontation: cops waded into crowd wielding "defender" sticks; timely sit-down halted violent clash as protesters asserted right to march



criminal element, not on improving relations with a minority community. High among their priorities, for example, is closing down gay steam-baths. They haven't had much luck so far, but they have come close with the Back Door raid, and they may yet succeed. In the 1981 raid on the Back Door — which occurred in stage two of "Operation Soap," on June 19, 1981 — owner Alan Fetterley and two employees were charged as keepers and convicted, and the Back Door itself was judged to be a common bawdyhouse. The convictions are under appeal, but the decision against the bathhouse allowed the police to issue a notice of finding against the bath's landlord. To avoid being faced with charges of keeping a bawdyhouse, the landlord is entitled to evict the tenants.

But the cops have bigger prey in sight. Criminal charges are still outstanding — from 1981 — against the owners and employees of the Barracks and the Club Bath. The two establishments are charged with conspiracy to live off the avails of crime and conspiring to keep a common bawdyhouse. Prolonged delays are hard on the accused, and frustrating for cops who have faced much criticism and reaped few rewards for their earlier efforts... yet.

The police force keeps attacking. But, thankfully, more people are joining our ranks than are joining theirs. Police apologist Gordon Chong is no longer the alderperson for downtown Ward 6. NDP alderperson Jack Layton now keeps a critical eye on the police and is a staunch supporter of gay rights. "The raids conducted in the past have simply served to cost taxpayers enormous sums, to humiliate citizens and to divert attention from the more serious problems of safety in our streets," Layton says.

Even the Ontario New Democratic Party, which remained silent during the last bath raids, perhaps because they occurred during a provincial election campaign, spoke up after this raid. "The gay community is a minority whose right to privacy must be protected and respected," said NDP justice critic Jim Renwick in a press release.

The *Globe and Mail* once again condemned police action against the baths in an editorial: "Police resources could have been more usefully applied to matters of urgent concern to the safety and security of the citizen, but then there is the matter of police doggedness — coupled perhaps with a determination to show that there was, after all, justification in the scale of the first raid."

Tom Stroud □

Tom Stroud is the pseudonym of a Toronto writer who cannot use his own name because of contractual obligations.

Marching down main street avoiding police provocations

By 10 pm hundreds of people had gathered on the four corners of Yonge and Wellesley streets April 23 to vent their anger at the Metropolitan Toronto Police. Five demonstrations had begun at this corner since the infamous bath raids of February 1981, and it had become customary for police to make only symbolic attempts to prevent the crowd from taking over Yonge Street.

But this time things were to be different.

Fifteen minutes before the march began, demonstration marshals Bob Gallagher, Chris Higgins and Gary Kinsman met the cop in charge of the evening. Instead of the usual staff ser-

geant, Inspector William Urie, an officer much higher up in the police hierarchy, was waiting for them. Gallagher informed him that the march was going to proceed south on Yonge Street to Old City Hall (the courthouse).

"No, you're not going south on Yonge Street," Urie replied, "you're not going anywhere."

The demonstrators didn't know that a host of local dignitaries was holding a birthday party for one of their number at a McDonald's restaurant at the south end of Yonge Street — providing one explanation for Urie's determination to prevent the demonstration from going in that direction. Part of the street outside the restaurant had been blocked off by a large flatbed truck, complete with a searchlight to lighten up the festivities.

Meanwhile, as the demonstrators grew impatient to march, Urie's uni-

formed men were pushing and prodding people on the periphery of the congested sidewalk. A marshal had his megaphone shoved into his face by officer 6935, PC Laird Lesage.

Right To Privacy Committee Chairperson Graham Crawford was concerned that Lesage and another officer were displaying an unnecessary zeal in their duty by pushing people. Crawford walked up to Urie and gave him a big shove. "How do you like it, Urie?" he barked, "'cause that's what your men are doing to us!" Urie told him to talk to Constable Hamilton Dunnah.

"I told Dunnah that I didn't want to point them out unless he was going to take them off the demonstration," Crawford explained later. "Dunnah didn't say anything. When we got to them, badge 6935 (Lesage) said, 'Don't try and pull a fast one on us, Dunnah.'"

So Dunnah turned around, and he walked away!"

Dunnah is a community relations officer.

Dunnah later told *TBP* that he never had any intention of removing the two, but he did send them over to Urie "to be talked to."

As the warm-up speeches drew to a close, Urie made an offer to allow the march to go down deserted Bay Street, as long as it stayed on the sidewalk and stopped for all the red lights.

"It wouldn't have worked," Gallagher later said. "Given the large number of people, their anger, the small space and the aggressive nature of the cops, to either stay there or go along the sidewalk would only have allowed the tensions to escalate. The only safe thing was to go on the street."

As the cops lined up to prevent the demonstration from moving south, Gallagher took the mike and announced to the crowd, "The police are not being very cooperative tonight, so I want you to stay together. We're going to proceed, on the street, and go north to Bloor."

The crowd quickly surged into the street while the police, realizing that they had been duped, ran past them and up to the next intersection.

The first officer with his "defender stick" drawn was PC Lesage, who immediately jumped into the crowd. Two people who were on the periphery were picked off and arrested. A third was forcibly pulled out of the crowd and dragged to a cruiser.

The demonstrators, most of whom could not see the front, surged forward. The cops pushed back. The marshals told the demonstrators to do the only sensible thing they could have under the circumstances — they told everyone to sit down. So for five minutes a thousand people sat in the middle of Toronto's main drag while onlookers crowded the sidewalk.

Inspector Urie gave in. He told Gallagher that he would order his men to let the march continue. Gallagher asked everyone to get up slowly and the crowd began to proceed north.

"Onto the sidewalk, onto the sidewalk!" the cops began yelling to the crowd. Gallagher immediately stopped the march and demanded an explanation from Urie, who then went over to his men and repeated his first order.

"But you said..." blurted one officer. When he realized he was talking back to a superior officer, he shut up.

"We let them have the street," one cop complained to a *Toronto Sun* reporter. Urie told the same reporter



Chief marshals: Bob Gallagher (left) and Chris Higgins (right)

In capable hands: no thanks to community relations officer Dunnah (left) and Inspector Urie (right). Gallagher tries to negotiate; Higgins (below) rouses the crowd at police headquarters



that "the mood of the crowd got angry and I did not want anyone to get hurt."

"I thought it was a smart move on my part."

The demonstration arrived safely at police headquarters on Jarvis Street. The crowd listened to a couple of speeches, and cheered whenever something defiant was said.

At the same time, North York Mayor Mel Lastman's birthday party at McDonald's was really getting underway. Among the guests were police chief Jack Ackroyd, police commission chair-

man Judge Phil Givens, Metro Toronto chairman and police commission member Paul Godfrey, and Attorney General Roy McMurtry. Both Givens and Godfrey had been involved in denying permission to a large anti-cruise missile demonstration which, earlier that day, had wanted to use Yonge Street.

"This is double standard decision-making of the worst sort," Ward 6 alderman Jack Layton said later. "Yonge Street is the people's street, but the police commission acts as if it's their own private preserve."

At their evaluation meeting that night, the demo marshals concluded they had a lot to be thankful for. Two of the three people arrested were released immediately without any charges being laid. The crowd which had earlier gathered under a banner reading "We don't want this war" had been dragged into an ugly confrontation with the police, but it was the marshals who stopped it.

And, briefly, gay marchers had once again taken over Yonge Street, their street, despite the tactics of Toronto's finest.

Kevin Orr □

are concerned about the possible social impact of such a measure," he said. "Whether or not these concerns are well-founded is not at issue here. Suffice it to say that they exist."

Conservative MP Jake Epp explained his opposition to the bill: "Both in the British parliamentary tradition and from a Judeo-Christian background," he said, "what we are dealing with today... has been declared wrong by society." His objections were moral ones, he said. "What is wrong with being moral and what is wrong with being in the majority?" Epp asked. "The general public, the vast majority of Canadians, does not support the legislation before us."

"I had hoped the bill would be allowed to go forward," a disappointed Robinson said after the debate. He told *TBP* he was not hopeful the issue would be raised again soon. "When both the government and the official opposition are opposed to the legislation, I'm not sure what further action I can take."

Liberal MP Bud Cullen (Sarnia-Lambton) made a useful observation in the justice committee last December on applying the notion of social consensus to the area of human rights. He was referring to the work of the British parliamentarian who helped bring about the abolition of slavery in the nineteenth century. "If we had waited for consensus, Wilberforce's voice could have been a cry in the wilderness against slavery."

"Sometimes leadership is needed."

Ed Jackson □

HUMAN RIGHTS

Tory MP stifles public hearings on sexual orientation

OTTAWA — Equality for homosexuals is still too hot a topic for Parliament to handle. Opposition from Progressive-Conservative MPs, as well as the machinations of the Liberal government, scuttled a private member's bill that would have allowed public hearings on the inclusion of sexual orientation in the list of prohibited categories of discrimination in the federal human rights act.

New Democratic MP Svend Robinson (Burnaby, BC) introduced the private member's bill May 11. The brief debate that followed represented the first House of Commons discussion of the civil rights of gay people since a similar bill was introduced June 19, 1981, by Progressive Conservative Pat Carney (Vancouver Centre). Ottawa observers feel it may be the last time the issue will be dealt with as long as the Trudeau government remains in power.

The bill was the result of a deal worked out last December between Robinson and Justice Minister Mark MacGuigan. At that time the government

was trying to get pre-Christmas all-party approval for amendments to the Canadian Human Rights Act to protect the rights of the disabled and to outlaw sexual harassment on the job. Sexual orientation, although recommended for inclusion by the human rights commission every year since 1979, was conspicuously absent. Robinson and the NDP agreed not to hold up the other amendments if the government would allow committee hearings on whether or not gay people should be protected by the act.

"I opposed the substance of his (Robinson's) proposal," MacGuigan said later in the justice and legal affairs committee, "but I agreed to allow it to be discussed in order to facilitate the passage of the other legislation." To get beyond second reading into committee stage, a private member's bill requires the unanimous consent of the House. A Conservative MP, Jake Epp, from the rural Manitoba riding of Provencher, refused, thereby ensuring that Robinson's bill died on the order paper.

Since the issue was first raised last fall during debate on additions to the human rights act, MacGuigan has argued that "there is insufficient social consensus to justify prohibiting discrimination on the grounds of sexual orientation." At the time he hedged on whether the government would make the change if social consensus were discovered to be in favour. He hinted that the private member's bill was "a good way to test social consensus," knowing full well that Tory MPs would oppose it. "If a consensus exists in Parliament, it quite probably does exist in society as well," he said.

By early April there was no more hedging. MacGuigan, an anti-abortion advocate whose wife heads the local women's anti-pornography committee in Windsor, Ontario, told the justice and legal affairs committee, "I am strongly opposed, and my party is opposed, to this legislation."

Both Svend Robinson and Pat Carney spoke in favour of the amendment. Robinson has been the most consistent advocate on Parliament Hill for equal treatment for gay people. Carney, representing a riding in Vancouver with a high concentration of gay voters, has discovered the issue more recently.

Robinson told the sparsely attended, late-afternoon session of the House that the legislation he was proposing called for a review of all legislation that discriminates against homosexuals, including the Criminal Code. "The government caved in to the Canadian equivalent of the moral majority," he said, "and refused to make any changes whatsoever to some of the most archaic and repressive provisions of the Criminal Code." He was referring to the government's stand on the buggery, gross indecency, age of consent and common bawdyhouse provision of the Code.

Carney criticized MacGuigan for playing politics with the issue. "He is taking this public stance in the expectation that members of my own party will talk the bill out," she said. "He is hoping that years of government inaction can be forgotten in the light of one hour's debate this afternoon." She pointed out that it was members of the Liberal party who had talked out her private member's bill. Now they were making a deal with the NDP on an issue they had refused to support when a Conservative introduced it.

Al MacBain (Lib-Niagara Falls), parliamentary secretary to the minister of justice (who was not in the House), spoke for the government. He said that its "human rights record" was "a proud one" but it would not support the rights of gay people, only the procedure that would allow the topic to be discussed.

"Without condoning discrimination," he explained, "one can wonder if the social advantages of forbidding discrimination on the basis of sexual orientation outweighs the disadvantages of such a prohibition." He cited a Canadian Human Rights Commission survey that revealed little reported evidence of discrimination. "While a lot is said about discrimination on the basis of sexual orientation, it would appear that this practice is not as widespread as it may seem."

MacBain said that most legislative bodies in Canada and the US had wrestled with this question for years and had decided against such a prohibition. "A substantial number of individuals

An expression of gratitude

To: Peter Caldwell, Jim Saar, the Gay Community Appeal, and everyone involved in *Fruit Cocktail*.

Dear Friends:

On behalf of the Toronto Gay Community Council and each of our member organizations, I would like to join the thousands of individuals in our community in expressing our sincerest thanks and our overwhelming congratulations for a job well done and for an event which will always be remembered as one of the most powerful statements of pride by, and for, our community.

There are no words which can convey the impact the performance had on the lives of many among us, whether we were involved in working on the show or were taking part by being a member of the audience. I say "taking part," because attending *Fruit Cocktail* was far more than simply "viewing" or "watching" a show — it was a chance to see ourselves and our lives, and to *participate* in the celebrating of our community, with our community, and for our community. In short, what we all were doing those two nights was building a community — a community both to give us strength and enjoyment, and a community to change the world.

For all the many long hours and months of work which went into this project we, the gay community of Toronto, thank you!

Yours in Gayness,
Bob Gallagher (for the)
Co-ordinating Committee of the
Toronto Gay Community Council



Pat Carney:
"Human rights commissions from Quebec to BC now support human rights protections for homosexuals"



Jake Epp:
"The general public, the vast majority of Canadians, does not support the legislation before us"

Mounties confiscate books, mags

NIAGARA FALLS — Kevin Kendricks was expecting *A Very Hot Day* but his mail box instead contained a letter from Revenue Canada explaining that the video he had ordered from Nova Productions in Los Angeles had been confiscated by the local International Mail Unit. A couple of weeks later, on May 4, Kendricks was visited by the RCMP.

Constables Dave Emerson and René Labreche left with 11 pocketbooks, 45 magazines including *Blueboy*, *Playguy*, *In Touch* and four empty brown envelopes. They did not have a search warrant but warned Kendricks that they could get one if he insisted, and that things would be easier for everyone if he just cooperated. Life had become hotter than Kendricks had anticipated.

With the aid of Gay Unity Niagara, he consulted Toronto lawyer Paul Trollope who explained that these "visits" are fairly routine and "in most cases the material is returned within a few weeks." Trollope explained that possession of porn is not illegal in Canada but the RCMP were probably concerned about possible importation. Kendricks said that the books and magazines confiscated by the RCMP were all purchased in Canada: the books from Glad Day Bookshop in Toronto and the magazines from local newsstands. The officers pretty well assured him that charges would not be laid.

While Kendricks is likely to get most of his material back, Nova Productions will not see their video tape again. In a letter in response to a query from Kendricks they explained that Canada Customs is "the only one which does not return material to the shipper."

"We do everything in our power to disguise our packages but Canada does have the most diligent customs officers in the world," they went on to say. "We would much prefer to ship to a US address, particularly since your Canadian mail will be monitored much more closely for a time after this confiscation."

Kendricks, who was shaken at the time and is now quite annoyed, hasn't yet decided whether or not he'll appeal the customs decision — he has 90 days from the time of the April 12 confiscation. But he has decided the next time he feels the urge for something like *A Very Hot Day* he won't try to get it through Canada Post. **Danny Cockerline** □

character," concluded the report, "the remarks on homosexuality, even under the guise of humour, were contemptible and obfuscating for the persons aimed at and for homosexuals in general. By consequence they could maintain prejudice in a society where the media should instead be doing their homework in dissipating such attitudes." **KO** □

Red Hot trial underway

VICTORIA — A Red Hot Video store here, on trial on three charges of possession of obscene video tapes for distribution, has asked provincial court Judge DS Collins to rule the obscenity section of the criminal code unconstitutional because it limits freedom of expression.

So far the Crown's star witness has been Ontario Censor Board chairman Mary Brown who testified May 14 that she would have made 78 cuts to *Bad Girls* and more than 60 to the other two tapes, *Candy Strippers* and *Filthy Rich*, removing scenes of explicit sex and infliction of pain. She said the films would likely be banned from commercial distribution in Ontario. The trial continues as we go to press. **CB** □

Bashers convicted and jailed

MONCTON — Two men were convicted and jailed after robbing a man one of them picked up in this city's cruising area, "the block," near the Brunswick Hotel. The man, called "Allen," didn't realize he was about to be victimized until the "charming young man" who had picked him up returned from another room of his apartment with an accomplice who was wielding *nanchuku* (martial-arts) sticks. Allen left after surrendering his money and then called police, who he said were "extraordinarily co-operative." Apparently Allen's assailants were shocked when the police picked them up; Allen believes they may have been getting away with such behaviour for some time. **CB** □

Educators shocked, educated

LONDON — Teachers and parents participating in a seminar on family-life education expressed shock at this south-west Ontario city's Board of Education guidelines for its grade 12 course, which describe homosexuality as "an illness rapidly increasing in popularity."

Organized by the London Council of Physical and Health Education Teachers, the seminar was addressed by Clarence Crossman — a member of the Homophile Association of London, Ontario and pastor of the local Metropolitan Community Church — who drew attention to a teachers' guide that states "there is no such thing as a happy, well-adjusted homosexual.... Most psychiatrists consider this condition definitely pathological and believe that we are all biologically prepared to be heterosexual." Seminar co-ordinator Joyce Hetherington told the press she did not believe "that a wise teacher would use this kind of guideline information in a classroom, but it obviously needs rewriting."

Mary Gee, one of several schoolboard trustees present, said she "had no idea our guidelines on the subject would be so out of date," and that she would raise the matter with the board. A London board co-ordinator later told the press the guidelines were under review. **CB** □

THESE PEOPLE ARE DESPERATE!

True, they don't look desperate. Like most of the people who help out at *The Body Politic*, they manage to stay pretty cheery despite the fact that there's always too much to do — subscriptions to process, classified responses to send, mail to open, bookkeeping to keep up. To say nothing of the writing, editing, photography and production work that goes into each issue of the magazine.

So why are these desperate folks smiling?

Because they're doing work they know is important — to themselves and to other gay men and lesbians in a lot of places. Because they get a chance to have some say about their work and what it helps produce. Because the coffee's free. And the company's great.

But they'd like more company. If you're a resourceful, reliable person with a few hours a week to spare — preferably during the day — they'd like your company. And your help.

I CAN HELP:

Name _____

Address _____

City _____ Code _____

Phone number _____ Best times to call _____

Check the boxes that apply to you:

☐ I can type ☐ I can sort of type ☐ Well, my printing is very clear....

☐ I have a car or truck ☐ I have a licence, but no vehicle

☐ I'm great on the telephone ☐ I'm filthy on the telephone ☐ I hate phones

I am free: ☐ weekdays ☐ evenings ☐ weekends

Special skills or interests: _____

Mail this form to: Help, TBP, Box 7289, Stn A, Toronto, ON M5W 1X9.
We'll get back in touch and let you know how you can lend a hand. Thanks.

Council berates broadcaster

QUEBEC — The Quebec Press Council has found Matane radio station CHRM guilty of broadcasting a programme that discriminated against gay people.

The complaint was brought to the council by Bernard Courte, a journalist for the Montreal gay newspaper *Sortie*, who claimed a comedy sketch, broadcast three times last October 27, "ridiculed the gay community by its stereotypes, prejudices and its commentaries which were of a hateful and totally unacceptable character. As well, it struck a blow to the private lives of two people in Matane who were too easily identifiable by the names given to the protagonists of the sketch in question."

The production director of CHRM said that the programme was meant as a humorous piece of entertainment.

The council agreed that the programme was of a discriminatory nature, and did invade the privacy of the two local personalities. "Because of their pejorative

ELECTIONS

BC gay vote courted; Socreds sweep polls

VANCOUVER — This city's gay community recently showed signs of strength and growth as lesbians and gay men in the riding of Vancouver Centre campaigned for candidates from all parties.

In the May 5 provincial election Vancouver Centre NDP candidates Gary Lauk and Emery Barnes won with 60% of the vote. The Social Credit Party, which has swallowed most Liberal and Tory support since 1979, captured 34 of the 57 seats in the legislative assembly, however.

David Myers, a gay activist who campaigned for Barnes and Lauk, commented, "We did a good job in Centre. We turned back a quarter-of-a-million-dollar Social Credit campaign. Unfortunately, the rest of the province responded to the fears and insecurity fostered by the Socreds."

All the Vancouver Centre candidates showed they understood the significance of the gay vote in the city's West End, and courted it by pledging their individual support for a fair hearing for fired social worker Rob Joyce and the inclusion of sexual orientation in the BC Human Rights Code.

Emery Barnes called the Joyce case scandalous and vowed his continued support for a fair hearing regardless of Joyce's guilt or innocence. "The Rob Joyce case cries out for justice," said Maurice Rush, leader of BC's Communist Party.

Tory Kevin Bruce (who won only 1% of the vote) was the only candidate to raise the issue of sexual orientation at an all-candidates meeting April 30; however the other candidates, when questioned from the floor, also voiced their support. Only the NDP had official party policy in favour of the inclusion of sexual orientation in the code.

All the riding's candidates supported funding for AIDS research. Barnes and Lauk also pledged to work for a reduction in the cost of the expensive Hepatitis B vaccine.

In the final days of the campaign, a near-violent altercation between Malcolm Crockett, a gay childcare worker, and a Socred banner-bearer drew front page media attention to a tour by Premier Bill Bennett through the east end of Vancouver. As Crockett attempted to get a response from the premier on gay rights, a Socred campaign worker snapped, "Gays should be lined up against the wall and shot."

When the premier failed to dissociate himself from his party worker's statement, Gay Rights Union (GRU) members distributed a leaflet which pointed out that, while "the statement may not be official Socred policy, the party's history is almost as homophobic."

Vancouver Centre Socred candidates responded by dissociating themselves from the remarks. "Freedom of choice is the cornerstone of our position. We believe that there should be no discrimination based on sexual orientation," they claimed in "A Personal Statement to the Vancouver Gay Community."

Reaction to the overwhelming Social Credit victory has been mixed. Dwayne Sullivan of In Touch Travel stated that as a business person he would never vote NDP. "If the community takes responsibility and lobbies for the amendment to the Human Rights Code," he said, "then the government will respond."



Cruising for peace in the Saturday afternoon sun: Gay/Lesbian Action for Disarmament (GLAD) among the 20,000 supporters of the April 23 anti-cruise missile protest in Toronto

David Myers did not anticipate any amendment. "We will have to keep on our toes to keep a real reaction from setting in," he said.

GRU spokesperson Richard Banner, who had seen an NDP victory as a signal for a speedy resolution of the Rob Joyce case, stated, "We are back to square one. We will win, but only after a lengthy litigation process." Banner expects the dismantling of the Human Rights Commission and the Ombuds of fice. "They (the Socreds) have already cut funding to the BC Civil Liberties Association and to legal aid," he said.

As in last fall's civic election, politicians right and left courted the gay vote in Vancouver Centre. But the return of Social Credit to power guarantees that there will be no change.

Fred Gilbertson □

PORNOGRAPHY

Council resuscitates display control bylaw

TORONTO — A local merchants' association will challenge a newly amended and highly controversial bylaw regulating the display of "adult" books and magazines.

The Information Retailers Association of Metro Toronto filed an application May 11 to have the Supreme Court of Ontario review the bylaw, which requires that retailers of magazines "designed to appeal to erotic or sexual appetites or inclinations" obtain a \$35 licence. The regulation also requires that the material be displayed at least five feet off the floor and placed behind an opaque barrier so that only the title is visible.

Herman Turkstra, lawyer for the retailers association, claimed that the licensing aspect of the bylaw is contrary to the Charter of Rights provisions for freedom of expression. As a regulation that restricts the sale of "erotic" goods, he explained, the bylaw encroaches upon the jurisdiction of the Criminal Code. Furthermore, the definition of "erotic goods" is vague and uncertain, according to a decision already made by the

courts against a similar bylaw passed by the City of Hamilton.

Porn-display control has been hanging around the neck of Metro council since Mayor Art Eggleton first proposed the legislation last August. After a series of lengthy debates the law was passed by council March 13. Less than a month later council suspended enforcement of the bylaw pending review of two important provisions.

The most controversial aspect of the regulation has been the licensing provision. The initial fee was set at \$28.

Eggleton, arguing that the fee constituted an unnecessary hardship to business in troubled economic times, urged enforcement on the basis of prosecution.

Members of council decided that the fee was needed to pay the costs of enforcement and to prevent the protracted court battles that enforcement on the basis of prosecution would entail. Scarborough controller Carol Ruddle charged that Eggleton was dragging his feet on the issue, attempting to be "everyone's friend."

By the time the bylaw had returned to council the fee had been upped to \$35. The legislation and licensing committee had recommended the \$7 increase to cover the cost of enforcement, and the amendment was passed by council May 10.

The second amendment of the regulation concerned the definition of the material to be restricted by the bylaw. The amended bylaw defines "adult book or magazine" as one in which "the principal feature or characteristic" is the portrayal of female breasts, or the pubic, perineal and the perianal areas and the buttocks of any person.

The new definition, according to George Rust-D'Eye — the Metro solicitor who wrote the legislation — "has not changed the intent of the bylaw." The addition of the word "principal" into the definition is, he said, the only substantial change.

"We never pretended there wasn't a grey area," he explained. It's a very "subjective area; we make no pretense" to the contrary. "We intend, however, to enforce it responsibly," he added.

It is uncertain when the Supreme

Court will rule on the bylaw, but it is not likely to happen for some time. In the interim, lower courts will not prosecute offenders.

Craig Patterson □

Criminal Code change promised once again

OTTAWA — For the third time in as many years the federal government has announced its intention to amend the obscenity section of the Criminal Code. While the changes are "still in the Cabinet process," Federal Justice Minister Mark MacGuigan expects to introduce the legislation in the fall, said an aide in an interview with *TBP*.

The proposed amendments would "broaden" the current definition of obscenity to include "forms of degrading expression which are fundamentally opposed" to the values of contemporary society, MacGuigan told the *Toronto Star*. While the exact nature of the changes is unknown, they will attempt to prohibit material that depicts violence without being primarily sexual in nature.

Under Section 159 of the Criminal Code, material is deemed to be obscene if it depicts the "undue exploitation of sex, or of sex... and crime, horror, cruelty and violence."

Police and feminists across the country have been calling for legislation that would prohibit material depicting cruelty and violence presented without the exploitation of sex.

"It's the violent stuff we're after," explained Maude Barlow, President of the Canadian Coalition Against Media Pornography. She has called for changes in the Criminal Code's definition of obscenity to shift the emphasis from "morality and sexual explicitness to one dealing with the repression inherent in violent pornography."

In an interview with *TBP* Barlow mentioned her concern about how increased powers of censorship will be used. We need "a strong sense of public dialogue" to deal with the "highly visible public problem" of pornography, she explained, adding that she "didn't have a lot of problems" with gay male pornography as "men are not in a powerless position." Barlow plans to meet soon with MacGuigan to discuss the proposed amendments.

It is uncertain whether the government's announced intentions will be followed by legislative action. The present definition of obscenity has been in the code since 1959. As early as 1978, the government had indicated that it intended to broaden the code to include, in the words of MacGuigan, who was then chairman of the house justice and legal affairs committee, "the undue degradation of the human person."

More recently, there have been two attempts by the government to introduce amendments to tighten legislation on child pornography. Neither of these attempts has met with legislative success.

The need for Criminal Code amendments has been bolstered by a series of arrests and convictions against magazine vendors and especially against retailers of video tapes. The headline of a May 12 *Toronto Star* article shrieked that "Children are renting video porn police say." The article recounted an instance of a five-year-old child who narrowly escaped viewing a "vicious castration scene" that had not been completely erased from a tape over which Peter Rabbit had been recorded. Police in Ontario have laid 97 charges of obscenity in connection with video cassettes in 1983.

Craig Patterson □

Sarnia paper brought before Press Council

TORONTO — The Ontario Press Council conducted a hearing May 6 into the ethical standards of a Sarnia *Observer* editorial that Gays of Ottawa called "an incredible mixture of hate, innuendo and stereotypic falsehood."

During the hearing, which was closed to the press, Gays of Ottawa (GO) brought 21 specific complaints against an editorial entitled "Even Canada's queers want full 'rights,'" which appeared in the *Observer's* January 14 edition (see *TBP*, March). The editorial came in response to a *Fifth Estate* television programme that dealt with lesbians and gay men who have been kicked out of the Canadian Armed Forces and, according to the newspaper, "still come out screaming about their rights and privileges."

"The wording and assumed attitudes (of parts of the editorial) reflect a revival of Nazi political theory on racial and species types," GO vice-president Blair Johnston told the panel of inquiry.

"How do you reconcile the fact that ten percent of the population is gay while you're setting up two sets of citizenship?" council member Donald MacDonald asked Terence Hogan, publisher of the *Observer*.

"I don't think civil rights have anything to do with it," Hogan replied. "If the armed forces have this rule, then why do they go crying to the *Fifth Estate*? There may be other reasons to discriminate. Some groups do it on other grounds — like the B'nai B'rith and the Knights of Columbus. I don't know how many non-Catholics belong to the K of C."

Hogan was asked what the policy of his paper would be if the story had used the word "nigger" rather than "queer." "The editorial wouldn't have seen the light of day," he replied. "I wouldn't print a derogatory remark based on race or religious belief." When pressed further he added that "it's a bit more acceptable to the public to use the word queer than the word nigger."

The GO delegation compared the armed forces' anti-gay regulation to a regulation preventing women from serving in the military. They pointed to cases where both men and women serve together, such as the Israeli army. "They're fighting for their lives over there," Hogan said. "I don't deny homosexuals the right to vote... but in peacetime you can require certain physical characteristics. When I was in the air force, you had to have 20-20 vision."

Hogan stated that his newspaper had achieved "balance" on the subject, because it printed several letters to the editor, "all of which blasted us for our position." Johnston disputed the claim, adding that not all letters had "blasted" the *Observer*, and that two of the ten printed agreed with the editorial.

"Gay people in Sarnia who contacted us felt terrorized," Johnston said. "What were they supposed to do?"

The *Observer* is the only daily newspaper published in Sarnia, with an adult readership of 72,000. But Hogan didn't see how the editorial could have a negative impact on lesbians and gay men: "Nobody came up to me and said, 'I read your editorial and all of a sudden started hating homosexuals.'"

A decision by the press council is expected in late June.

from Gays of Ottawa's minutes of the hearing □

MEDICINE

Fed's AIDS task force excludes risk groups

OTTAWA — Health and Welfare Canada has set up a federal Ad Hoc Task Force on AIDS. The formation of the 14-member group, which met here for the first time May 5, indicates the government is beginning to take the potential public health threat of Acquired Immune Deficiency Syndrome seriously.

According to Dr Gordon Jessamine, task force secretary and head of the field epidemiology branch of the Laboratory Centre for Diseases Control in Ottawa, the task force will determine national needs regarding: AIDS diagnosis, infor-



Taking AIDS seriously: Dr Jessamine (left) with former Gays of Ottawa president Denis LeBlanc

mation dissemination to, and training of, health care professionals, standard lab procedures and treatment, case reporting and surveillance.

A series of recommendations have been made to health minister Monique Bégin. "We discussed funding," Jessamine told *TBP*, but he said the task force funding recommendations have to remain confidential until the health department has considered them.

Jessamine said the problem with federal funding agencies is that they tend to work on a set time table. There is a specific date each year when they receive applications. The usual closing dates are in November or December and grants are awarded six to nine months after submissions have been reviewed. "There is an extreme shortage of money for any aspect of medical research," Jessamine said. "You couldn't have picked a worse time from an economic point of view." He said economic restraints mean the government will be looking at sharing information and facilities as well as cooperative research.

The national task force is chaired by Dr Alastair Clayton, director-general of the LCDC. Other members include:

- Dr Roger Perrault, national director of the Canadian Red Cross blood transfusion service
- Dr John Derrick, director of national blood product services for the Red Cross (Perrault's alternate)
- Dr Jacqueline Carlson, senior medical

consultant in communicable diseases in the Ontario ministry of health, representing provincial health departments

- Dr Richard Morisset, chief of infectious diseases and microbiology at Hôtel Dieu de Montréal and professor at the Université de Montréal, representing the sexually transmitted diseases division of the Canadian Public Health Association

- Dr Kathleen Givan, head of the division of clinical laboratories at Women's College Hospital and assistant professor of bacteriology at the University of Toronto, representing the Canadian Society of Medical Microbiologists

- Dr Mark Boucher of the federal Bureau of Biologics

- Dr Denise Leclerc-Chevalier, executive director of the Canadian Blood Committee

- Dr Paul Brisson, lecturer in dermatology at the University of Ottawa

- Dr Mary Fanning, assistant professor of medicine at the University of Toronto

- Dr James Allen, of the task force on AIDS of the US Centers for Disease Control

- Dr Norbert Gilmore, an immunologist at the Royal Victoria Hospital in Montreal

- Dr Peter Gill, director of the LCDC bureau of microbiology

- Dr Colin Soskolne, principal investigator of the proposed University of Toronto epidemiological study of AIDS.

Dr Frances Shepherd, cancer specialist at Toronto General Hospital, is the most recent addition, added as a result of criticism of the omission of a cancer specialist.

Members of the group were selected for their medical and scientific expertise, according to Jessamine, as well as for their familiarity with AIDS.

Critics have also pointed out that there is no medical person representing the gay community — an omission which is less certain of correction. Task force chairman Dr Alastair Clayton told an Ottawa newspaper it would not be appropriate to include "interest groups" in discussions of such a highly technical and scientific nature. Jessamine told *TBP* there was no accessible list of qualified gay physicians to choose from and no volunteer had come forward.

Accurate reporting of AIDS continues to be a problem in Canada because the disease is not yet "notifiable." LCDC reports 32 cases across Canada as of May 13; only three of these are reported in Toronto.

Dr Stan Read, a physician who sees many of the AIDS patients in Toronto, told *TBP* that he knew of 10 cases in the city, five of whom have appeared within the last month. One patient is a Haitian gay man, another is a hemophiliac — the first known person in Canada apparently to have contracted AIDS through blood products.

Ed Jackson □

Rubyfruit author: Rita May Brown at a book signing in Toronto May 5 promoting her latest novel *Sudden Death*, about the women's tennis circuit



Big Brothers: pedo panic, role-model rigidity

Do you like children? Are you patient, mature, warm and understanding? Can you give at least four hours per week to help make a fatherless boy's life richer and happier?

Perhaps you would like to volunteer. Big Brothers organizations across Canada are desperately searching for men with these qualities, providing that they are at least 18 years of age, willing to make a commitment to work with a boy for at least one year — and that they are not homosexuals.

The services of Big Brothers organizations are in great demand. Twenty years ago there were 10 organizations in Canada. Now there are 170. More than 8,000 boys are currently matched with adult volunteers. This rapid expansion has put volunteers in great demand. However, the screening process volunteers go through is stringent. Forty percent of applicants are rejected.

I was aware of their anti-gay policy when I dropped into the office of the Metropolitan Toronto Big Brothers. This is the original Big Brothers organization in Canada, founded in 1913, and it is still the largest. I was greeted by the receptionist at the front desk. Her cheerfulness was an advertisement for how good it feels to work for Big Brothers. I told her I was interested in volunteering. She looked me over carefully while making pleasant conversation. I was going through the first level of the screening process.

I had no reason to be ashamed about being there. Still, I was revisited by that high-school dread that my gayness might be visible, fearing the hate and rejection that comes with being "found out."

But I wasn't found out. I took the information sheets and attended an orientation evening hosted by two volunteers who had been Big Brothers for several years. One of the hosts read the organization's requirements and answered questions, only briefly mentioning the rule that excluded homosexuals. We were then asked to fill out application forms, provide four references and sign release forms for access to our medical and police records. The form does not ask if the applicant is gay, but requires the name, occupation and phone number of a wife or girlfriend.

I did not submit my application. If I had, my records would have been checked and the people I listed as references sent forms to fill out and return. If I had passed this screening I would have been interviewed in my home by a social worker, who would have explored my background, social habits, personal stability, self-awareness, maturity, warmth and ability to relate to children. If I had passed this interview, I would have been matched with a Little Brother.

All prospective Big Brothers are made aware of the discrimination policy, but many gay men, believing that their sexual orientation is unrelated to their intentions to be a friend to a needy boy, apply anyway. Two gay men who completed the process and became Big Brothers in different cities told me they were never asked if they were gay.

Darryl Kippen became a Big Brother in Winnipeg in June 1978, after denying he was homosexual. He was matched with a 10-year-old boy. Both the case worker, who monitored his relationship closely, and the boy's mother, Jenny

Forbes, said he was an excellent Big Brother. In February 1981 he told Mrs Forbes that he was gay. She was shocked but, after the initial conversation, she told Kippen it made no difference and that she was not worried about her son. Nine months later they decided to tell the boy, who was then 14, and his 11-year-old sister. Both were surprised, but they came to accept it after some discussion.

In January 1982 the executive director of Big Brothers in Winnipeg, Norman Ralph, found out that Darryl Kippen was gay. Kippen confirmed it when asked. He told the director that both the boy and his mother knew of and accepted his sexual orientation. Ralph was shocked that Kippen had told them, and he asked him to resign. Kippen refused and promised to challenge any attempt to get rid of him.

A few days later, Kippen met with Ralph and the president of the board. They claimed that, because he was gay, he "was susceptible to a nervous breakdown." Citing examples of several gay men who had had sexual relationships with their Little Brothers, they said that as soon as the boy was 16, Kippen would try to seduce him. Ralph, Kippen says, told him to work with gay children instead, and that "we gay people should consider ourselves lucky that normal people allowed us even to exist."

Kippen was promised "a very good letter of reference" if he would resign. Again he refused.

Big Brothers of Winnipeg terminated Kippen's match. When Mrs Forbes learned of their decision, she told them neither she nor her son wanted a new match. They withdrew from the programme, and Darryl Kippen still sees her son every week.

Not all stories end as happily. Six months earlier Kippen had been matched with a second boy and, when he was

Darryl Kippen with his Little Brother:
"Big Brothers can't afford the risk..."



forced out of the organization, he was not allowed to phone to say goodbye.

In recent years several branches of Big Brothers, including Metropolitan Toronto, Hamilton and Greater Vancouver, have promised to tighten their screening procedures against gay men in the wake of child-adult sex controversies. In June 1977 the Metro Toronto office went so far as to hold a conference at the Clarke Institute of Psychiatry to teach other social service groups how to screen out "individuals with predominantly homosexual and pedophilic tendencies." At this conference, Executive Director John Liston said, "We live in a heterosexual society. That's why we don't want homosexuals."

Only gay men and pedophiles are prevented from joining Big Brothers by a nation-wide policy. Alcoholics, criminals and the mentally ill are usually screened out, but applicants who fall into these categories are often evaluated by a social worker first and in some cases matched with Little Brothers.

Pedophilia is Big Brothers' main concern. Barbara Hickey, executive director of the Metropolitan Toronto office, told CBC radio reporter Len Cher on a recent regional news programme that she did not believe all homosexuals are pedophiles, "but Big Brothers has no system to separate the two." She said her organization "can't afford the risk" of using gay volunteers and compared this to her mistaken belief that the Red Cross refused to take blood from gays and other high-risk groups that might transmit AIDS.

Big Brothers also believes that gay men make poor role models. Providing good role models is the cornerstone of the organization's philosophy, as demonstrated by the fact that Big Brothers are not provided for fatherless girls. They are concerned that gay men do not possess the qualities necessary to help boys adjust to a heterosexual lifestyle. They are also worried that the boys would become gay or acquire gay "habits." Moreover, the use of gay volunteers would legitimize the existence of homosexuality itself to Little Brothers, something that most of the organization's executive directors and boards of directors have not been able to accept themselves. Big Brothers has yet to offer any written or scientific documentation to support either their pedophile or role-model theories.

Another commonly used argument is that parents don't want gay volunteers. Helen, a lesbian mother and single parent living in Toronto, said she would prefer a gay volunteer for her seven-year-old son. She explained that her son "already has questions about my gayness and knows the world is not all gay-positive." She would like a volunteer who could answer her son's questions about homosexuality or "being different" in a positive way. Another problem reported by some mothers, she said, was that heterosexual volunteers have been known to make sexual advances, hoping to get "hot divorcees" who were grateful for their services.

Barbara Hickey says she has never been asked for a gay volunteer, but several mothers have told her they do not want one. She said the agency has a responsibility to the parents to respect their wishes. Asked what her agency would do if a case like Darryl Kippen's were to happen in Toronto and the parent decided to keep the gay case worker, she said "Big Brothers could not support a decision of that nature," explaining that the policy was there to protect all parents, not just individuals.

Some Big Brothers organizations refer gay applicants to other agencies. In 1981 an openly gay Vancouver lawyer, who I'll call Chuck, expressed his dismay over the discrimination policy to a social worker after an information evening. The social worker sympathized and offered to take his application to the board of directors. He reported that the case was discussed for two hours, resulting in a split between the case workers — who supported Chuck — and the board. Finally they agreed to let Chuck be a Big Brother, but as a test case, he was informed, he would be expected to be an "exceptional" Big Brother. Chuck refused to accept special conditions in addition to those required of regular volunteers. Big Brothers then referred his application to another agency in the city that they said would accept him for virtually the same work.

Chuck said the other agency, which he asked not be named, knew he was gay from the start. The mother of the boy he now works with also knew before she accepted him. Chuck's supervisor told him that they get many referrals of gay men from Big Brothers and are happy to receive them. The local directors of Big Brothers, according to Chuck, "are ultra-conservative types that turn off certain variations of the real world." He said the agency he's associated with has no problems placing gay volunteers.

Big Brothers organizations may never change their policies voluntarily. Furthermore, human rights legislation intended to prevent discrimination on the basis of sexual orientation does not always work. In Quebec, where such legislation exists, gay men are still not used as volunteer Big Brothers. It is easy, the organization says, to find such applicants unsuitable in other areas. Madelene Rousseau, the executive director of Big Brothers and Big Sisters of Montreal, says that gay applicants who pass the screening are never matched because the mothers don't want them. Asked if she offered these applicants to all 500 mothers on the waiting list, she replied, "Not exactly." She wouldn't explain what exactly she *did* do with them, but reiterated, "They (the mothers) don't want them." When asked if the unwanted applications were kept on file, she simply said "No."

Across the border from Winnipeg, in Minneapolis, a city ordinance has protected gay rights since 1974. The local executive director, Marlin Possehl, says that prior to 1974 applicants were never asked directly if they were gay because he did not feel this could be done discreetly. After 1974, this question was added to the application form because the applicant's rights were protected. Possehl said he and his staff feel comfortable about using gay volunteers, but mothers still do not want them. "This arrangement is better than before," Possehl added, "because it is open to societal change."

Further research revealed that Possehl's agency was instrumental in bringing Anita Bryant to Minneapolis in the mid-Seventies to have the human rights law repealed. The campaign was successful in St Paul but not in Minneapolis. That was several years ago and much may have changed since then. But in the nine years since the ordinance came into effect, Big Brothers of Minneapolis has not matched any gay volunteers and only two applications are on file.

Real change may be brought about only when individuals challenge these practices. In January of this year, Darryl Kippen learned that the Manitoba Human Rights Commission (MHRC) would be interpreting its mandate in

broader terms and would be able to accept complaints of discrimination based on sexual orientation. Kippen phoned the new executive director of Winnipeg Big Brothers, George Roy, and asked if he could be a Big Brother. Roy told him the policy did not allow gay men.

On January 11, Kippen filed a complaint against Big Brothers with MHRC. Darlene Grimsfield, executive director of MHRC, says that Manitoba's human rights legislation, like that of British Columbia, does not specify protection from discrimination based on sexual orientation, but does imply protection for "group factors other than those specified," and that Kippen's case will be fought under this clause.

If Winnipeg Big Brothers cannot justify its policy to the satisfaction of MHRC, the commission may take the case to a Board of Adjudication. If this board finds Big Brothers guilty of discrimination, it has the power to order them to change their policies and/or compensate Kippen in other ways. The board's decision could be appealed all the way to the Supreme Court of Canada, but Big Brothers would have to pay its own way while MHRC would cover costs on Kippen's behalf.

Even If Kippen and MHRC are victorious in Manitoba, a lot of work will still be needed there, as well as in other parts of the country in the struggle to overcome myths about gay people working with children. Chuck, the Vancouver lawyer, says his match has proven to be a benefit for both him and the boy. "It's unfortunate that all gay men don't get a chance to work with children," he said, "because it would bring them back in touch with what it was like to be a child and what family life was all about," and that, because most gay people don't have children of their own, they appreciate the special friendships that form.

It's unfortunate that small changes must be so hard-won, especially unfortunate for the 6,000 boys on Big Brothers waiting lists across Canada who have not been matched because of the shortage of acceptable volunteers.

Big Brothers organizations consider themselves "traditional." They take up the role of maintaining traditional family functions and defending the transfer of traditionally appropriate male behaviour from generation to generation. When Big Brothers officials deny an individual mother the right to keep a gay

volunteer, they are placing those traditional values above the mother's right to choose who should be allowed to work with her son, and above the needs of the boys they exist to serve. Gay people are seen not only as a threat to these agencies, but to the values they represent. It is open-minded mothers like Jenny Forbes, willing to let go of out-dated prejudices to get what is best for their sons, who are Big Brothers' greatest threat.

The issue of gay people working with children is not limited to the Big Brothers organization. It obviously affects the many other agencies and professions where gay men and lesbians currently work with children, often in spite of rules that forbid them to. And it extends to the whole issue of whether or not gay people have a right to do the same work and share the same responsibilities and privileges as other human beings.

When Barbara Hickey was asked if her Big Brothers organization would oppose legislation in Ontario that would prevent discrimination based on sexual orientation, she replied, "I think they would have to."

Ken Tomilson □



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Pointing a finger at the biggest pimps of all

VANCOUVER — Carrying placards and calling Mayor Michael Harcourt their pimp, about 50 male and female prostitutes and their supporters paraded through Vancouver streets to city hall April 20 while onlookers stood aghast.

The march was organized by the Alliance for the Safety of Prostitutes (ASP) to counter the efforts of irate West-End residents who have been pressuring city hall and local Tory MP Pat Carney to force prostitutes out of the neighbourhood. It was Canada's first public action by prostitutes.

The alliance was first formed in June 1982. For a year two members of ASP strolled the streets, talking with prostitutes and handing out "Bad Trick Sheets," which gave descriptions of men who have assaulted and raped prostitutes (see box).

"Because we are of the street and can handle the language," said member Marie Arrington, "we were able to make contact with the women. You have to be thick-skinned. You can't go in there and start making statements that this is wrong or that is wrong. They won't take it."

An earlier attempt by city hall to deal with prostitution was thwarted by a January Supreme Court ruling on the unconstitutionality of a Calgary anti-prostitution bylaw. Vancouver was forced to abandon a similar bylaw.

Following this defeat, the anti-prostitution forces began to pressure the federal government to come up with a Criminal Code solution that would enable police forces to crack down on prostitutes. In March, the Commons justice and legal affairs committee drew up recommendations that, if passed, would make it illegal to offer or to accept an offer to engage in prostitution in a public place. This offence would carry a maximum fine of \$500 or 15 days in jail. The committee enlarged the definition of public place to include an automobile or, for that matter, "any place in public view."

The committee has also recommended that those engaging in sex with prostitutes under the age of 18 should face up to two years in jail whether they thought the prostitute was of age or not.

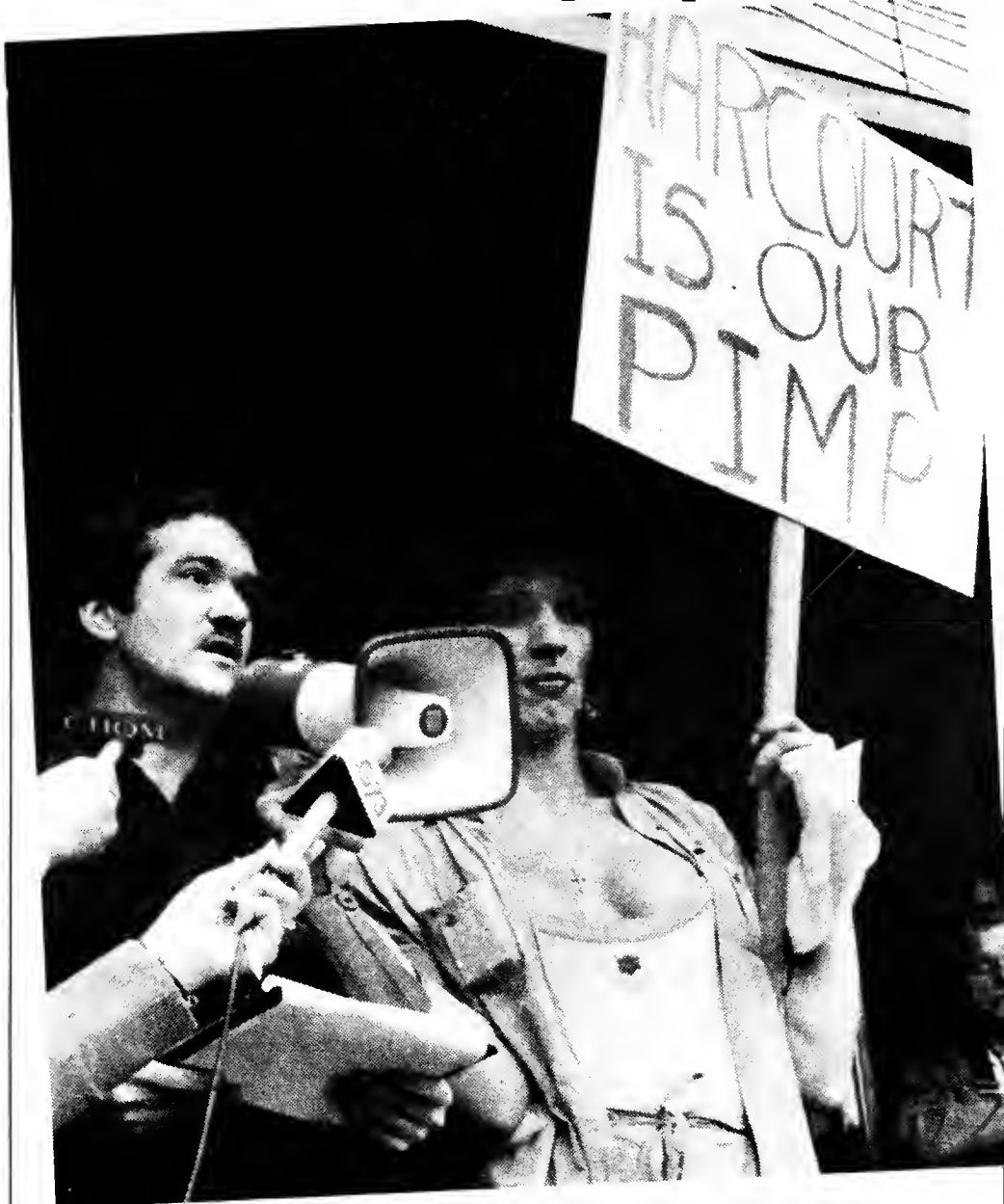
After the Vancouver demonstration arrived at the steps of city hall, several speakers addressed the marchers, curious onlookers and the media. ASP speaker Sally de Quadros said, "The proposed amendments will put women's rights back ten years by making it possible for any woman to be arrested on suspicion of being a prostitute."

She was referring to the "Vag C" subsection of the Criminal Code's vagrancy clause, which empowered police to ask any woman to "give a good account of herself" or face criminal charges. Vag C was replaced by the loosely defined act of soliciting in 1972.

"Prostitution should be decriminalized but not made legal," added de Quadros, "because that would make government a pimp."

Fired youth job counsellor Rob Joyce told the crowd, "The young who are driven into the street... work there because there are no adequate alternatives. High unemployment and indifferent governments drive young people into prostitution."

Calls for alternatives to prostitution drew the strongest response from the marchers. A job retraining centre and



Calling the mayor a pimp: fired Senator House worker Rob Joyce with ASP activist Michelle Hines

adequate daycare were demanded as real alternatives for men and women on the street.

"We see more and more women turning to prostitution out of economic necessity," de Quadros said. Other ASP representatives pointed out that "the lack of adequate daycare keeps women from taking full-time jobs."

"Prostitutes have nowhere to go for help," they said. "Institutions for adult prostitution simply do not exist except for emergency shelter."

One attempt in Vancouver to provide an answer for youths was the Senator Hostel project. Originally designed to

provide job training, shelter, counselling, education and support services, it had initial successes, especially in job counselling. It is now floundering after being plagued by scandals, resignations and firings.

Prior to the demonstration Vancouver city police were urging women to stay away from the rally. They entered a restaurant where the organizers were gathering, seized an 18-year-old hustler and dragged him outside. For 15 minutes 18 policemen held the youth spread-eagled over a police cruiser while a crowd of 100 prostitutes and their supporters gathered around.

One scheduled speaker, a transvestite named Vickie, was arrested following a shouting match with police and detained until after the rally.

Rob Joyce, who witnessed the event, commented: "The police obviously intended to provoke a confrontation so that they could arrest the rally organizers."

Police departments across the country have hailed the new justice committee recommendations. William Stewart, chief constable of the Vancouver city police, said, "It seems like they will provide us with the tools to do our job. Let's hope it's not watered down by the time it becomes legislation."

Police have been urging an amendment to the Criminal Code since a 1978 Supreme Court decision took the teeth out of the soliciting section of the code. The court ruled that, to be an offence, soliciting must be "pressing and persistent."

The police aren't the only group eager to remove prostitutes. The day after the ASP march on city hall, city councillor May Brown hastily called a meeting of women representing political, business and religious groups to urge speedy changes to the Criminal Code to clear the streets of prostitutes.

A Vancouver Status of Women committee pointed out that women's groups opposed to the justice committee recommendations were not invited to the meeting. Brown later openly admitted to this in a radio interview.

ASP is beginning to distrust the motives and actions of Mayor Mike Harcourt. In a recent incident, members of ASP were on the streets distributing "Bad Trick Sheets" when they ran into Anne Johnston and Richard Gilbert, two alderpersons from Toronto who were in Vancouver for a mayoral meeting on the issue of prostitution. After introducing themselves, ASP members were surprised to discover the councillors had not heard of the organization, particularly since ASP had received a letter from Mayor Harcourt commending them for their "wonderful work."

The ASP Whorganizer, the organization's newsletter, reported that the mayoral meeting was attended by representatives from six Canadian cities. "We from ASP are still unaware of the outcome of that meeting or the results of the vote they had about our lives," wrote the Whorganizer. "One more time the square johns made decisions about the lives of prostitutes without asking prostitutes what would be best for them."

Vancouver Writers' Group □

Hookers speaking for themselves

The Alliance for the Safety of Prostitutes is a group of women, some of whom have grown up on the street, who have been prostitutes, are still prostitutes, and women who have a consciousness of the vulnerability to violence that prostitutes face daily. We have joined together because we have one thing in common: the desire to make the streets a safer place for all women. We see prostitutes as being the most vulnerable of all women by the fact that their profession leaves them wide open to all violence. The following descriptions were given to us by prostitutes: we see this as only one of the ways we can inform each other of the men who murder/rob/rape/assault us.

ASSAULT/WEAPON: male, white, blond hair, blue eyes, flashy dresser, 19 yrs, says his name is Dave and that he's from Parksville, drives a silver car

(flashy) and dresses to match. Held gun to prostitute's head.

ASSAULT/WEAPON: male, white, drives blue 2 tone, looks like an undercover cop car, claims he's a cop, has short brown hair. This man knifes you in arm. ASSAULT/WEAPON: male, white 60 or 70 yrs, on foot, took her to 1345 Nelson, told he'd been charged with rape/robbery/assault. Usually walks around Jervis during daytime. He is 5'11", white short hair, beige leather jacket, talks first \$50 or \$100, sometimes he has no money. Attacked prostitute with steak knife, she needed stitches.

— from ASP's "Bad Trick Sheet"

Prostitution has been called the "oldest profession." We contend it is pimping and not prostitution that is the oldest

profession.... Throughout the ages, it has been generally men who have profited from the traffic in women, and women who have borne the brunt of public shame, violence and criminal records....

Who are the big pimps? Not the nickel and dime ones in the street, but the men who profit most from prostitution? The men in the legal system (police, judges and lawyers) earn tidy little incomes off our backs. As well, cab drivers, the owners of hotels, night clubs and massage parlours who rent out rooms and/or women and who can also accommodate men with juvenile prostitutes profit greatly and are seldom arrested....

It is time prostitution was decriminalized. Decriminalization would allow prostitutes protection under the law instead of prosecution. To legislate for the legalization of prostitution, however, is to assume and forecast women's poverty. It would also make the government the biggest pimp of all.

— from ASP pamphlet

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Tribal Rites

by Edna Barker

Confessions of a paranoid

Last Saturday I did something I had vowed — several years ago — never to do: I got into an argument, with two straight friends, about discrimination based on sexual orientation. My argument: that it is rampant. But I was outvoted, and by ten o'clock last Saturday morning it had been resolved: that such discrimination doesn't exist.

I knew by about quarter past nine — I had explained that another bathhouse had been raided, that there would be a demonstration, that such raids were effective in both disrupting and uniting the community, that this activity included raids on private individuals and on our newspaper — but my friends would not be convinced. What did the paper do to prompt its raid, they wanted to know. I cited the titles of the two offending articles. Tut, tut, they said, how could you read such things.

How could I not?

By nine-thirty I was trying to justify my conviction that the intervention of the state into my life was profoundly effective. "I know I sound like a paranoid schizophrenic," I said, "but it's true: people are discriminated against, they lose their jobs, their privacy, their rights." But if you lose your job, they told me, you could go to court. Trudeau solved that problem for you. What are you worried about? And under the words I heard their real question: *What are you afraid of?*

What indeed. I thought about the conversation all day; I puzzled over it that night as I stood at the corner of Wellesley and Yonge; I thought of at least three points I could have made as I knelt on the pavement of Yonge Street, one of Metro's finest towering over me; I worried about it all week, when my straight friends didn't phone and wouldn't return my calls.

What was I afraid of? I was afraid of losing two friends. I was afraid that I was a paranoid schizophrenic. Paranoid because my assessment of the power of the state is so easily dismissed as fantastic; schizophrenic because there are times when even I must dismiss it as such. And schizophrenic because there are times when I, in my paranoia, call upon the state's power for rescue — as when, on my way down Jarvis Street after the demonstration, I was confronted by three queer-bashers. Frightened, I looked around — for a cop.

Paranoid schizophrenic — PS — is

not only deadly, *it's all in your mind*. Trying to convince straight people that discrimination against homosexuals exists is like trying to convince a successful, sheltered, middle- or upper-class woman that most women are victims of discrimination based on gender. She will not believe you. She will describe her own life, her triumphs, her success. You might frighten her with your stories of low wages or unemployment, sole-support mothers, inadequate day-care facilities. More likely *she* will frighten *you*. "If you are not a success," she might say, "that is no one's fault but your own. Obviously, some women succeed." In spite of discrimination, you might want to say — but instead you begin to question that discrimination, your assessment of reality. "If you want to succeed, do so," she will say. "*What are you afraid of?*"

And she's right: you are making it all up. When I finally talked to my two straight friends again, they asked me about the demonstration. The police were a bit touchy, I replied guardedly. What did you expect, they answered, you were demonstrating against *them*. We're upset, they said. You've changed. You used to worry about normal (read: not based on sexual orientation) things, normal problems; suddenly you're talking about nothing but cops and gay rights. What's happened to you?

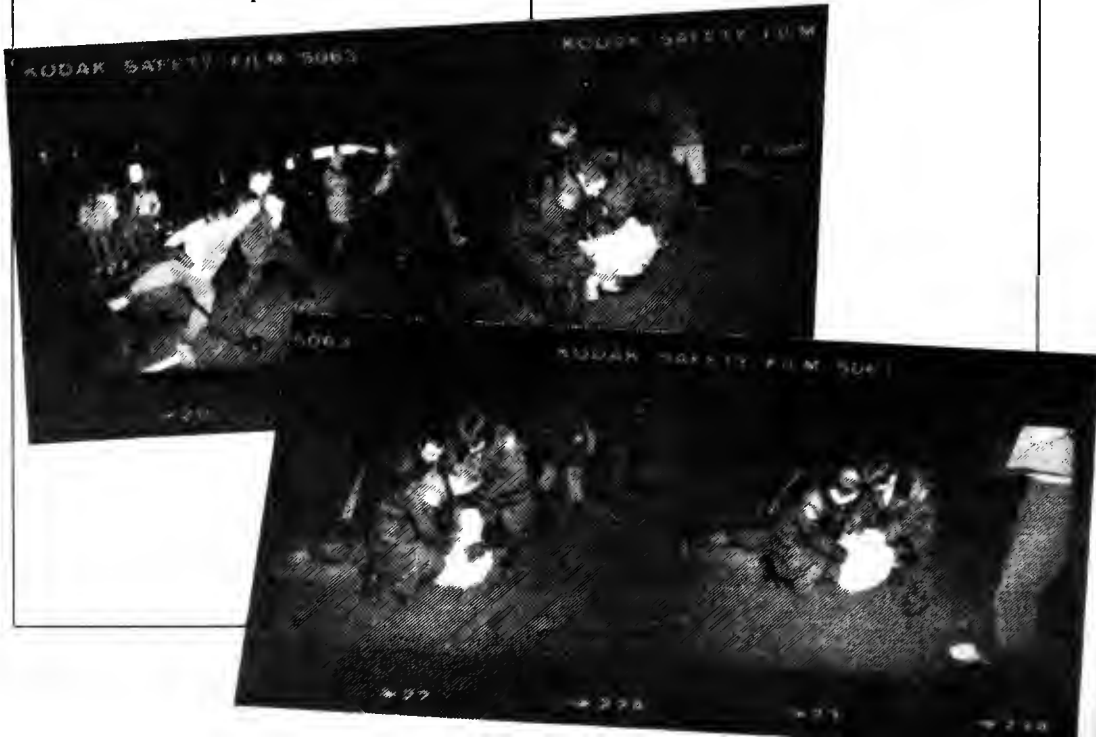
The answer is simple: I broke my vow. I was pushy. I tried to tell my friends something they didn't *want* to know. They could not listen: my assessment of reality threatened the validity of *their* assessment. The two could not co-exist. Because I was outnumbered, their reality prevailed.

I would like to believe them. I would like to believe that discrimination based on sexual orientation doesn't exist. I would like to believe that the state is not the enemy; that the enemy is a chimera; that there is no enemy. That *I* am the enemy.

It is hard for me to see myself as a threat. I am not usually pushy; I don't often enter into arguments about the existence of discrimination. And I lost the argument. But I don't think I'll stop arguing; instead, I revel in my new-found power. And I learned a valuable lesson: if you want to win an argument, make sure you outnumber the opposition.

Paranoid schizophrenics of the world, unite. □

photo: Gerald Hannon



Activists working hard on more than fifteen state legislatures

Anti-bias bills pushed across US

Gay rights activists in more than fifteen American states have been working to have state legislatures pass bills prohibiting discrimination on the basis of sexual orientation.

While few efforts are expected to meet with success this year, lobbyists are determined to keep fighting until the legislation is passed.

Of the four states which had seemed most promising, only one of the four has met with failure as *TBP* goes to press. Senators in Oregon defeated a gay rights bill April 9 by a vote of 17 to 13. A similar bill prohibiting discrimination on the basis of sexual preference in public employment sectors was defeated by the Massachusetts House of Representatives April 11. A more comprehensive bill that would ban discrimination in both private and public enterprises has yet to be voted on, although prospects, in light of the failure of the first bill, seem doubtful. Proposed legislation in California and Minnesota has yet to come to the final vote, but proponents are still optimistic about the success of their efforts.

When asked about the flurry of activity at the state level, National Gay Task Force Director Virginia Apuzzo noted that "gay men and lesbians are much more politicized these days." Apuzzo told the Washington DC *Blade* that "legislators are much more responsive" now than in past years.

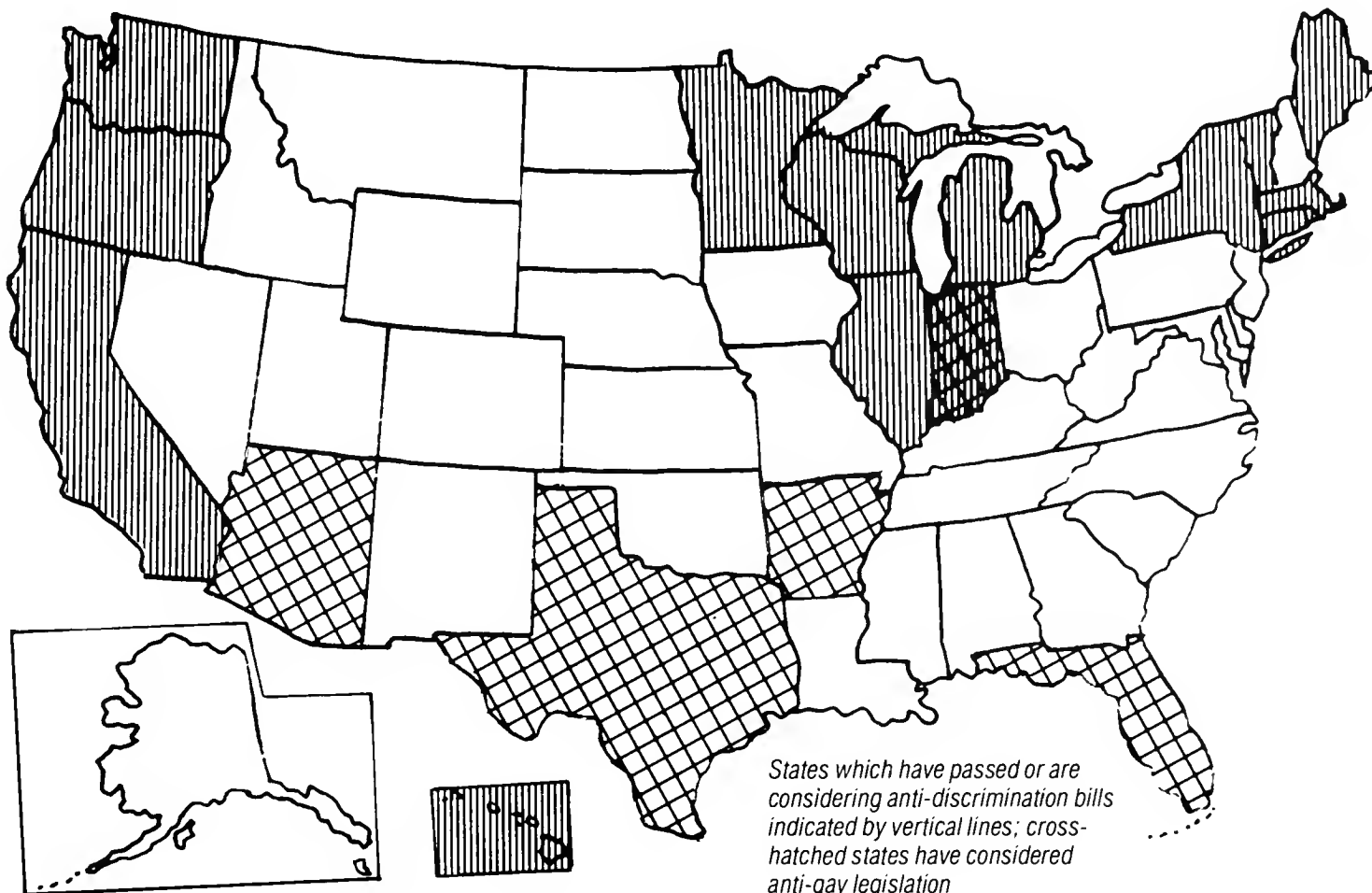
"The Right forced us to mobilize and with problems like AIDS we're realizing we have to have a political vehicle to make our voice heard."

Wisconsin is the only state that currently prohibits discrimination on the basis of sexual orientation. An effort by Representative Larry Swoboda to have this prohibition repealed seems to have failed. Swoboda threatened to introduce a repeal bill three months ago, following pressure from right wing groups. Governor Anthony Earl has threatened to veto any repeal bill.

Efforts are currently being made in three states to repeal sodomy statutes, which are still in effect in more than half of the US states. Meanwhile legislators in at least five states are pushing legislation that would further limit the rights of gay citizens. A bill that would have suspended the licence of Arizona teachers who discussed anything related to homosexuality in the classroom was killed in committee, but right-wing forces were successful in passing a law that requires anyone convicted of a sexual offence to register and be photographed and fingerprinted by the sheriff of his or her locality.

The state legislature of Texas is currently considering two bills aimed at restricting sexual activity. The first would give police the authority to arrest anyone who has or who is suspected of having a venereal disease. The second would outlaw all sexual contact other than heterosexual intercourse between two persons. Both bills are expected to be outvoted at the committee level.

A bill has been introduced in Florida that would make it illegal for two unmarried persons to share a one-bedroom apartment. □



States which have passed or are considering anti-discrimination bills indicated by vertical lines; cross-hatched states have considered anti-gay legislation

Colombian ministry kills film festival

BOGOTA — A gay film festival organized by the Colombian paper, *Ventana Gay*, has been canned by a last-minute decision of the country's ministry of communication.

The planned eleven-week programme, which was to begin March 19, would have included such films as the Mexican classic *Lugar Sin Limites* and American and European films with gay themes. The theatre had been rented, publicity

widely distributed and tickets already sold by mid-March when Cine-Colombia, the owner of the theatre, informed festival organizers that the theatre would not be available. The ministry of communication had questioned the "classification" of some of the films.

In its March issue, *Ventana Gay* apologized to all those who had purchased tickets, and vowed to continue the festival when the "administrative difficulties" had been overcome.

Ventana Gay has also announced a tentative date for the first Latin American and Caribbean Gay/Lesbian Conference: June 21 to 24. The conference will attempt to bring together lesbians

and gay men from the area before the 1983 International Gay Association Conference in Vienna July 11 to 16. □

Circus nets big bucks to fund AIDS research

NEW YORK — A benefit night at the Ringling Bros./Barnum and Bailey Circus in Madison Square Garden April 30 has raised more than \$250,000 to fight AIDS.

The traditional three-ring circus of highwire acts, performing animals and cavorting clowns attracted a sold-out au-

Communication and credibility

PHILADELPHIA — The Gay Press Association concluded its largest and most successful conference to date May 1. More than 100 representatives from nearly 50 press and radio outlets met in this city for three days to discuss ways to improve, in the words of outgoing president Joe Di Sabato, "the professionalism, reach and significance of the gay media."

The array of periodicals on the display tables demonstrated the diversity of the gay media as well as the huge discrepancies in journalistic standards. There were glossy bar guides and ink-smudgy advertising tabloids, modest weeklies and ad-packed monthlies. There were names like *Mom*, *Guess What!*, *Cruise*, *Manifest*, *Big Apple Dyke News*, *Au Courant*, *Equal Time* and *This Week in Texas*, not to mention the more familiar *Washington Blade*, *Chicago Gay Life* and *The Advocate*.

Di Sabato was succeeded as president by *Philadelphia Gay News* publisher

Mark Segal, who kept delegates diverted with tub-thumping entertainments. He arranged visits from city politicians, a keynote address by a former US presidential candidate, a parade led by the local, gaudily costumed Mummers' band, cocktail parties and a trolley tour of the city.

Throughout GPA's first two years, under the dynamic but controversial presidency of Di Sabato, the organization has suffered serious credibility problems, leaving itself open to accusations of conflict of interest — fatal for a press association. Di Sabato, for example, has made no secret of the fact that he also profits from acting as advertising representative for the gay press to Madison Avenue. The computer of GPA's wire service, which has already begun to improve the speed and quality of news communication between gay publications, is owned by Di Sabato and housed in his New York loft. (The association cannot as yet finance the service independently.) Unwisely, in the opinion of some observers, the salary of

the first executive director, the competent and energetic Mike Rutherford, has been paid during the last ten months by Jack Campbell, GPA board member and owner of the Club Bath Chain. Campbell is also treasurer of the National Gay Task Force and his company is a major advertiser in the gay press.

Two women were elected to GPA's new executive, and the association is beginning to encourage the active participation of minorities and lesbians.

The most contentious moments came in the closing hours of the conference, when a group of editors and reporters spearheaded by writer Larry Bush tried to raise the touchy issue of public accountability of gay organizations. After heated debate, the GPA voted to urge boards of all major donation-funded gay organizations to open their meetings to the press and to require individual board members to make voluntary statements of financial disclosure. Press representatives then undermined the strength of this request by refusing to enforce the disclosure rule on GPA's own board members. The contradiction was not lost on many of those present.

Ed Jackson □

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dience of nearly 18,000 spectators, mostly gay men. Organized by Gay Men's Health Crisis (GMHC), the circus was the highlight of AIDS Month in New York, as April had been proclaimed by Mayor Ed Koch.

Koch, who until recently had been reluctant to speak out on the AIDS crisis, made a surprise appearance at the circus, to thunderous applause from the crowd. Metropolitan Opera singer Shirley Verrett sang the US national anthem while Leonard Bernstein conducted the orchestra.

The high-energy night was thought to be the largest gathering of homosexuals under one roof. GMHC modestly billed it as the "biggest gay event of all time."

Earlier in the week, GMHC held its fourth AIDS forum for a packed audience in a Manhattan high school auditorium. Speaker after speaker urged gay men to change their sexual habits in order to reduce the risk of contracting AIDS. Try dating, they were told, use condoms, engage in massage, avoid anal intercourse. The catch phrase of the evening was "non-mucosal sex" and the recommended practice was monogamy ("You don't have to love him," commented a sex therapist).

Meanwhile, pressure is mounting on Congress and the Reagan administration to allocate more funds for AIDS research. Nearly 5,000 people took part in a solemn candle-lit march May 2 from New York's Sheridan Square to the city's federal building calling for increased AIDS funding. On May 3 the National Gay Task Force organized a massive nation-wide phone-in to the White House to make the same demand. □

Dutch Prime Minister meets with COC reps

AMSTERDAM — Representatives of the Dutch gay organization COC met with Prime Minister Ruud Lubbers and Vice Minister for Social Affairs A Kapeijne van de Coppello March 30 to present the group's new report, *Homosexuality in Government Policy*.

Dutch gay people held their gay pride march in the town of Amersfoort in 1982, and the demonstration was harassed by teenagers throwing eggs and attacking marchers. The incident sparked the COC's national board to set up a commission that would propose specific government policy designed to combat homophobia.

Among changes suggested by the report were reform of income tax and landlord-tenant legislation to give equality to gay and straight couples, changes in conscientious-objector regulations for military personnel and educational initiatives.

Prime Minister Lubbers agreed to discuss the report with his cabinet and propose policy measures. Ms van de Coppello will coordinate government policy aimed at overcoming homophobia. □

Toronto hosts IGA network gathering

TORONTO — Representatives from IGA member groups in Washington, New York, Toronto, Caracas and Amsterdam met here May 7 and 8 to continue to plan activities for the International Gay Association's Network of the Americas over the next six months.

The IGA unites more than 100 member groups from around the world. The organization has been most active in

Europe since its founding in 1979, but a network aimed at strengthening participation in the Americas was formed after the IGA annual conference in Washington DC in 1982.

The Toronto conference discussed resolutions to be taken before this summer's conference in Vienna, and began planning Western Hemisphere activities for the celebration of International Gay Year, 1984.

A highlight of the meeting was a panel discussion on the experiences of lesbians and gay men in countries outside the traditional centres of gay liberation activity in Europe and North America. Speakers from Hong Kong, Singapore and Venezuela described growing up, coming out and gay and lesbian subcultures in their countries. □

Group wins battle for community centre

LONDON — After successfully challenging prohibitive restrictions, a group in London has won approval to purchase a five-storey warehouse for use as a lesbian and gay centre.

At the suggestion of the members of the Labour administration of the Greater London Council (GLC), a steering committee of twelve, plus two paid workers from the GLC, analysed the needs of London's gay community and located a suitable building to house a meeting place. The warehouse chosen is in the vicinity of Smithfield Meat Market, Islington Borough, in north London.

However, Smithfield was zoned for industrial use only, and the planning officer for Islington Borough was unwilling to make an exception for a gay centre. Then on March 22, the Labour group of the historically pro-gay Islington Council voted unanimously to permit the steering committee to purchase the warehouse.

The building will cost £300,000 (\$580,000) initially, and it is expected that renovations and equipment will require an additional £150,000 (\$290,000).

Plans for use of the space include a bookshop, a café, rooms for offices, information and counselling services and a rehearsal and performance area. It is also expected that the Hall-Carpenter Archives, Britain's major gay and lesbian history collection, will be housed in the new centre. □

Congressman, rights advocate dead at 56

SAN FRANCISCO — Congressman Phillip Burton, a California Democrat, and a strong advocate of funding for research into Acquired Immune Deficiency Syndrome (AIDS), died of a ruptured artery on April 10 at the age of 56.

Burton was elected in 1964 and returned to office ten times. He was the chief spokesperson in Congress calling for a minimum of \$10 million for AIDS research this year. Last year he won \$2 million in federal funds for the Centers for Disease Control to do AIDS research.

Gay Rights National Lobby executive director Steve Endean, quoted in the *Advocate*, said Burton was responsible for adding at least 10 names to the list of co-sponsors of the federal gay civil rights bill last year.

In July 1982, Burton and fellow Democrat Henry A Waxman of Los Angeles were instrumental in calling a hearing to discuss lesbians' and gay men's prob-



Mario Mieli: "scandalizing bourgeois society"

lems with immigration during the International Gay Association convention in Washington.

Says Greg Day, a former candidate for the office of San Francisco City Supervisor, "Gays have lost their most powerful friend in Washington; he knew how to get things done."

Larry Bush, in the *Advocate*, said, "Burton's political savvy will be missed on gay issues."

The Lesbian/Gay Freedom Day Committee sent a letter of condolence to Mrs. Sala Burton, who announced her candidacy for her late husband's vacant seat on April 15. A special election will be held in June to fill Burton's place in Congress and, according to the *Sentinel*, the contest is expected to be a heated one. □

Lesbian conference changes 1984 plans

PARIS — The International Lesbian Information Service (ILIS) had hoped to hold an International Year of Lesbian Action in 1984, in conjunction with the International Year of Gay and Lesbian Action organized by the International Gay Association (IGA). But at the final plenary of the ILIS conference, April 1 to 4 in Paris, it was decided that separate action would not be effective.

The original plan was seen as an attempt to promote lesbian visibility and to work toward eliminating discrimination against lesbians. The organizers believed that lesbians would not be independently visible during the 1984 events because "the press generally focuses on gay men."

The ILIS changed its plans when members realized that, to be effective, any special lesbian action would have to be held either this year — which is impossible, due to a self-confessed lack of organization — or in 1985 — thereby risking "being a bad copy of the gay 1984."

The ILIS decided to promote "lesbian action always" and to work toward the goals originally set out for an independent year of lesbian action: being/ becoming visible and fighting discrimina-

tion. "We lesbians don't want the cake — we want the bakery," they said.

The ILIS was founded in 1980 by women active in the IGA to serve as a forum for the discussion of women's issues. It became independent in 1981, and its function within the IGA is served by a special women's secretariat. The group presently serves as a link between individual women and groups around the world promoting lesbian-feminist action. □

Italian activist, writer dead of suicide at 30

MILAN — Mario Mieli, one of the most extravagant figures in the Italian gay movement, committed suicide at his home here March 12. He was 30 years old.

Mieli was one of the founders of FUORI, the country's leading gay organization, which was started in 1972. He broke with the group when it became associated with the more mainstream politics of the country's Radical Party. His book *Homosexuality and Liberation, A Gay Critique* was published in English by Gay Men's Press in 1977.

Mieli was part of a well-to-do family, and much of his politics was concerned with scandalizing bourgeois society. He made no secret of his interest in sado-masochism, transvestitism, coprophilia and schizophrenia. He had recently become involved in the anti-nuclear movement. His first novel was to have been published this spring, but Mieli broke his contract after a dispute with his publisher. □

Recall attempt fails; mayor's support solid

SAN FRANCISCO — An effort to recall Mayor Diane Feinstein has failed as an overwhelming number of people voted April 26 in support of the mayor. Feinstein, who has held the office since 1978, received support from more than 127,000 voters; fewer than 30,000 voted in favour of the recall.

While the exact number of gay voters who supported the mayor cannot be determined it is thought that the majority of the gay community voted against the recall. A survey taken by the *San Francisco Examiner* showed that 71% of the gay community would support the mayor in the vote.

The attempt to remove Feinstein from office was orchestrated by a group known as the White Panthers, who collected 30,000 signatures asking for a recall vote. Such a petition requires support from only 19,357 registered voters to be put into effect. The Panthers were angered by Feinstein's move to ban handguns in the city. The pro-gun lobby received support from members of the gay community, angered at the mayor's veto of a bill that would extend welfare and health benefits to the "domestic partners" of unmarried city employees.

The vote, which took place only seven months before a regular mayoral election, indicates that Feinstein's position is solid for her already announced candidacy. □

World News credits

Gay Community News (Boston), *Bay Area Reporter* (San Francisco), *The Advocate* (San Mateo), *The Sentinel* (San Francisco), *TWN* (Miami), *The Washington Blade* (Washington, DC), *IGA Bulletin* (Stockholm), *ILIS Newsletter* (Helsinki), *Gay Pied* (Paris), *Ventana Gay* (Bogota), *Paz v Liberation* (Houston)

I KEEP COMING BACK FOR MORE

COME BACK & GET DOWN to the sounds of the early 70s. Meet old friends and lovers from 10 years ago. OLD FAVORITES HOT LINE Phone them in and we'll dig through the vaults to find and play them for you. PLUS AN ON-STAGE ENCORE live, and direct from the early 70s. THURS, JUNE 30TH 10 PM - 6 AM

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Hours
Fridays & Saturdays: 10 PM - 6 AM
Sundays: 10:30 PM - 3:30 AM

Showtime
Saturdays: 2 AM
Sundays: 12 midnight

club MANATEE

Out in the City

TBP'S GUIDE TO WHAT'S ON IN TORONTO THIS MONTH

Music John Allec

☐ **Cider, Coffee and Candlelight.** A coffee-house with light musical entertainment by The New Voice, Toronto's lesbian and gay choir. A Gershwin sing-along, music by Fran & Sharon, and more. 519 Church St Community Centre, June 5, 8 to 11 pm. \$1.

☐ **Donna Summer and Bette Midler.** The diva of disco and the doyenne of decadence pop into town on June 13 and June 27 respectively, for performances at the new Kingswood Music Theatre (at Canada's Wonderland, just north of Toronto). Pavilion or (cheaper) lawn seats available by calling 832-8131. Ticketholders will be allowed into the park two hours before the show.

Art Midi Onodera

☐ **Women's Perspective '83 Continues.** Multi-media exhibition/festival. "Caution: Women at Work," May 26, 27, 28 at 8:30 pm, May 29 at 2:30 pm; Partisan Gallery, 2388 Dundas St W, 531-2615. Video Screenings and Performance Art Work, including artists Lisa Steele, Nancy Nicol and Phyllis Waugh, June 1 and 2 at 8 pm; ARC, 789 Queen St W, 368-5643. "Women Speak," June 3 and 4 at 8 pm; Partisan Gallery.

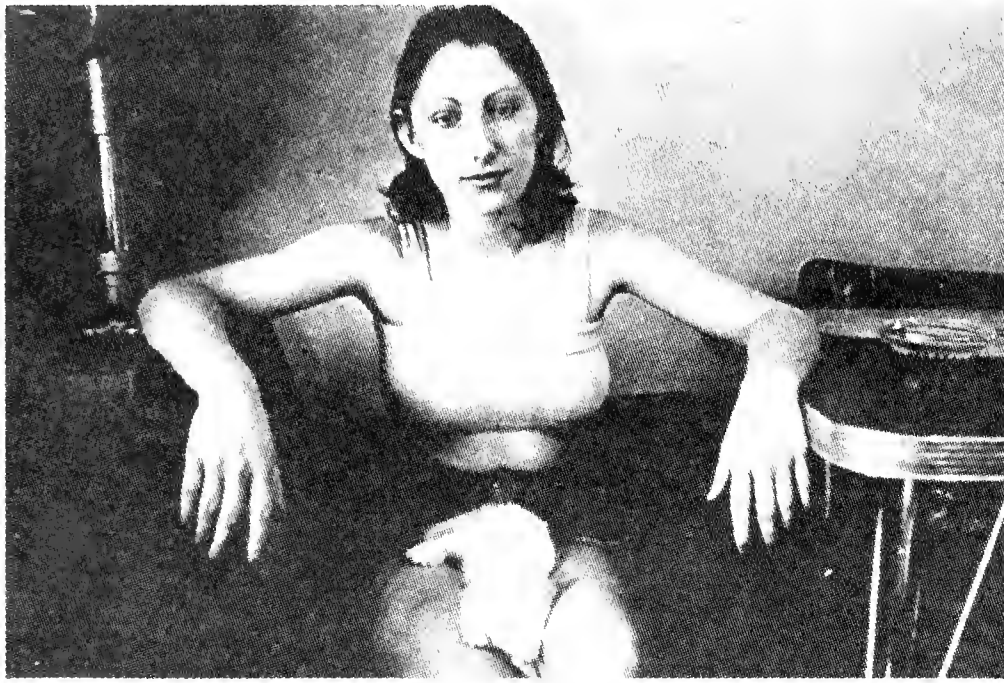
☐ **Matt Gould.** Recent oils. Puchinello Gallery, 204A Baldwin St, 593-5054. Through June 4; Thurs-Sun, 1-5 pm.

☐ **Lynnie Johnston.** B&W photos of the people of Fredericton, NB. Gallery 44, 109 Niagara St, Suite 202. 363-5187. Through June 19; Thurs, 5-8 pm, Fri-Sun, 1-5 pm.

☐ **Showdown at Sundown.** Films and performances by members of The Funnel. Cowboy motif — the last big round-up of the season. May 27, 8 pm (sundown). The Funnel, 507 King St E. 364-7003.

☐ **Susan McEachern.** Photographs and text exploring women's relationship to the home. Mercer Union, 333 Adelaide St W, 5th floor. 977-1412. May 31-June 18.

☐ **Males Nude.** Recent acrylics by Donna



Fredericton Portraits: an exhibition of photographs by Lynnie Johnston, through June 19th

lb.ing. Hamilton Artists' Inc Gallery, 143 James St N, Hamilton, Ontario. 529-3355. Opens June 11, 8-10 pm. Through July 2; Tues-Sat, 11 am-5 pm (Sat till 4 pm).

☐ **Incite.** Premiere issue of this progressive visual arts magazine (formerly *Image Nation*) appears in early June — pick one up. Artists will include Sue Coe, Jamelie Hassan, Paula Cornwall and yours truly.

Stage Jon Kaplan

☐ **Judy! Judy! Judy!** A show about Judy Garland, subtitled "Portrait of a Legend." Previews June 23, opens June 25. Performing Arts Centre, 1288 Bloor St W (at Lansdowne). 537-7601.

☐ **Texts.** Noted New York theatre guru Joseph Chaikin acts in Samuel Beckett's one-man show. The openly gay Chaikin is in

town participating in the International Theatre Congress. Harbourfront's Ice House, Queen's Quay W. June 21-26, 8:30 pm. Tickets: 869-8412 or BASS.

☐ **The Importance of Being Earnest.** With Charmion King as Lady Bracknell, one of the greatest dragons in English drama. Lime-light Dinner Theatre at Teller's Cage, Commerce Court. 862-1434.

☐ **Sister Mary Ignatius Explains It All for You.** In a screamingly funny send-up of the Roman Catholic Church, playwright Christopher Durang carries all of its dogmas — including its ban on homosexuality — to their logically illogical conclusions. On a double bill with Durang's *'Dentity Crisis*. Through June 26. Tarragon Theatre, 30 Bridgman Ave. 531-1827. After the show on Fri and Sat nights, *The Quinlan Sisters* will perform at the Maggie Bassett Studio, just

around the corner.

☐ **Frescoes.** With the experimental theatre group, Institutet for Scenkonst. May 31 to June 5. Harbourfront, 235 Queen's Quay W. 869-8412.

☐ **Poetry To Go.** Two nights of performance-oriented poetry, featuring 35 poets including Sky Gilbert, Joe Brainard and Kenward Elmslie. May 25 and 26, 8 pm. Hotel Isabella, 556 Sherbourne St. 921-4167.

☐ **Stratford Festival.** Highlights in June: *Macbeth*, *As You Like It*, *Richard II*, Gilbert & Sullivan's *The Gondoliers* (rumour has it that the Duchess of Plaza-Toro will be done in drag), and a revival of the colourful production of *The Mikado*. Stratford, Ontario. 363-4471 (toll-free Toronto number).

☐ **Shaw Festival.** June highlights: a welcome return of 1982's zesty *Cyrano de Bergerac*, *Caesar and Cleopatra*, and the operetta *Tom Jones*, adapted by Christopher Newton and Sky Gilbert. Niagara-on-the-Lake, Ontario. 361-1544 (toll-free Toronto number).

☐ **The Hostage.** A comedy-drama-vaudeville show by Brendan Behan, set in a Dublin brothel peopled with bizarre characters, including a young English soldier abducted by the IRA and held captive in the brothel. Previews June 20, opens June 23. Town Hall, St Lawrence Centre, 27 Front St E. 366-7723.

☐ **The Great Atomic Bomb Song and Dance Show.** Set in the 31st century, the cast for this new play by local writer BJ Castleman (who recently directed *The Ritz*) includes Adam, Eve, the Wizard of Oz, Marilyn Monroe, Betty Boop and Bonnie Parker. Ariel Theatre Co, Alumnae Theatre, 70 Berkeley St. 364-4170. Tues-Sat, May 13-June 11, 8 pm. Preview May 11.

☐ **Cabaret.** The Kander/Ebb musical gets another go-round in the final CentreStage presentation of the year. Always worth a look. Previews May 31, opens June 3. St Lawrence Centre, 27 Front St E. 366-7723.

☐ **Let My People Come.** A sex musical, with some lesbian and gay material. Basin St Cabaret, 180 Queen St W. Mon-Thurs, 8 pm; Fri-Sat, 8 and 11 pm. 598-3013.

TV/Radio Stephen Stuckey

☐ **Rita Mae Brown.** The lively US novelist discusses lesbianism on the women's pro tennis circuit, her relationship with tennis star Martina Navratilova, and her new novel *Sudden Death. You're Beautiful*, CITY-TV. May 27, 3 pm.

☐ **The Sins of Dorian Grey.** In an improved-for-TV version, Oscar Wilde's Dorian becomes a female movie star who trades her soul for eternal youth — instead of a portrait in the attic registering Dorian's age, depravity and degradation, it's her screen test. Sounds too deep for me. *Great Movies*, CITY-TV. May 27, 8 pm.

☐ **Poetry in Motion.** Canadian documentary film features readings and interviews with 25 poets, including gay ones such as Allen Ginsberg, John Giorno and William Burroughs. *Great Movies*, CITY-TV. May 31, 11 pm.

☐ **Take 30 Community Access.** A documentary programme by the Winnipeg Gay Media Collective. *Take 30*, CBC-TV. June 13, 2 pm.

☐ **Not a Love Story: A Film About Pornography.** The 1981 NFB docufilm that triggered all the controversy. Superchannel Pay-TV. May 26, 11 pm and May 31, 1:30 am.

Cinema Stephen Stuckey

☐ **Heroes of Peace.** An evening of women's films and music features the premiere of two new films by well-known writer and filmmaker Barbara Halpern Martineau. *Heroes* shows women as peace heroes of daily life, and *Keltie's Beard* is the simple and direct story of Keltie Creed. CT & April (the viola

Robert Knight and Michael Dorman of Gay Fathers of Toronto and their children, profiled in the May issue of "Life"



HOW TWO GAY FATHERS DEAL WITH THEIR CHILDREN AND EX-WIVES

THE DOUBLE CLOSET

JUNE

CT & April in Barbara Halpern Martineau's film, *Heroes*

and guitar duo) will perform as well. Innis College (Sussex Ave at St George). May 29, 8 pm. Info: 469-0659.

□ **The Hunger.** Tony Scott's new film pits frosty French vampire Catherine Deneuve against feisty American zoologist Susan Sarandon in a baroque battle of blood — lesbian overtones colour this glamorous study of vampirism as Deneuve disposes of her current flame David Bowie (up in the attic, in a box) to fool around and kiss loose-limbed Sarandon's nipple and elbow. Imperial Six, Yonge at Dundas, 364-6339.

□ **Querelle.** See review p 35. Cumberland Four, 159 Cumberland St. 964-5970.

□ **Keiko.** See review p 29.

□ **Why Does Herr R Run Amok?** Rarely-screened Fassbinder film about a dull and boring fellow who unexpectedly takes up mass murder one day, much to the surprise of his family and friends. With Kurt Raab and Hanna Schygulla. Bloor Cinema, 506 Bloor St W (at Bathurst subway). June 5, 7 pm. 532-6677.

□ **Pink Flamingos.** Notorious John Waters spectacle concerning sleaze queen Divine, blue-haired punks selling heroin to innocent schoolchildren, and other scum grotesquely vying for the title of The Filthiest People Alive. On a weirdo Waters double bill with **Female Trouble** — when suburban schoolgirl Dawn Davenport doesn't get cha-cha heels for Christmas, she brutally attacks her parents with a Christmas tree and becomes a teenage runaway. Kingway Theatre, 3030 Bloor St W (at Royal York subway). June 9, 7 and 9 pm respectively. 236-1411.

□ **Cat on a Hot Tin Roof.** Richard Brooks's hot and bothered 1958 adaptation of Tennessee Williams' play, with Elizabeth Taylor, Paul Newman and many noisy no-neck monsters. Liz can't understand why handsome hubby Paul won't sleep with her — all he wants to do is drink too much and moan about his old boyfriend Skipper. Bloor Cinema (at Bathurst subway). June 2, 9:30 pm. 532-6677.

□ **The Trials of Oscar Wilde.** Ken Hughes's

1960 film about Wilde's persecution on charges of sodomy features Peter Finch, Yvonne Mitchell and James Mason. On double bill with Sayles's **Lianna**, the story of a young married woman who discovers that she's gay. Revue Repertory, 400 Roncesvalles Ave. May 26 and 27, 7:30 and 9:30 pm respectively. 531-9959.

□ **New Talent Dept:** Producer Alan Carr, famous for *Grease* and *Can't Stop the Music*, made a find recently at his hairdresser's. He was shown the picture of a twentyish, aspiring model-actor called Russell Todd and, before you know it, Todd was down in Fort Lauderdale for Carr's next film *Where the Boys Are*. As Lawrence O'Toole wrote in the *Globe and Mail*, "Think of what a soda did for Lana Turner and what a blow dry did for Russell Todd, and eat your heart out." Indeed.

EATING OUT

Greg Saint Louis

● Members of Lambda Business Council

□ **Special this issue: Abundance.** Reappearing in the glasswalled Bentley condoplex, this place favours flush dusky flora coloursplash and a menu with eclectic élat. Fully licensed. \$15-40 for 2. 81 Church St. 368-2867.

□ **Amsterdam Deli and Bakery.** Still the best in deli and dutch treats. 483 Church St. 927-8256.

□ **Barney's.** Breakfast and lunch. JUST PLAIN GOOD. \$10 or less for 2. 385 Queen St W.

□ **Bemelman's.** Pop singles bar and pricey restaurant. Fashionably cruisy, especially early Sunday. 83 Bloor St W. 960-0306.

□ **Café New Orleans.** See/be seen patio packed year 'round. Beer, wine, innocuous fare. Go for the view. 618 Yonge St. 922-2439.

□ **Carlevalle's.** Unaffected distinction in Italian dining at a languid pace. 158 Avenue Rd. 922-4787.

□ **Church St Café.** Gleaming cache of comestibles consistent. Licensed. Daily to 12. Sun. 10 am-5 pm. \$10-30 for 2. 485 Church St. 925-1155.

● **Crispins/Buddy's.** Innovative European, local and vegetarian cuisines, great wine list. New happy hours, Sun-Thurs. 3-8 pm, Fri: 3-6 pm. Buddy Brunch at \$6.95. 66 Gerrard St E. 977-1919.

● **Dudes.** Full menu. 10 Breadalbane (behind Parkside Tavern). 923-6136.

□ **18 East Hotel & Tavern.** Inexpensive home-cooked meals. Daily prime rib special, \$4.95; Sunday brunch \$3.95. 18 Eastern Ave. 368-4040.

□ **Emilio's.** Sandwich stop/bar on lower east side. Brilliant menu changes every week. \$20-40 for 2. 127 Queen St E. 366-3354.

Males nude: acrylics by Donna Ibing, opening June 11 in Hamilton



□ **Fare Exchange.** Small neighbourhood café. 4 Irwin Ave. 923-5924.

□ **Fenton's.** Pre-eminent temple of refection. Less expensive room downstairs. \$60-100 for 2. 2 Gloucester St. 961-8485.

□ **Fiesta.** Bright, lively hyper-trend restaurant, unusual specials. 838 Yonge St. 924-1990.

□ **Figaro Ristorante and Cabaret.** Italian food. LA entertainment. 21 Yorkville Ave. 923-3263.

□ **Hart's.** Homey open room features coeurs à la kitsch, all-day menu and desserts. Full bar. Casual, friendly staff, good prices. \$8-30 for 2. 225 Church St at Dundas. 368-5350.

● **Jennie's.** Personal touch in easy going piano bar-cum-business brunchon bar-restaurant. Live music Fri-Sun nites, and Sun all day happy hour. 360 Queen St E (at Parliament). 861-1461.

□ **Johnny K's.** Swank chromo-bar, supooer salon on the beach. All day menu, brunch, full license. \$15-20 for 2. 1955 Queen St E. 698-7133.

● **Les Cavaliers.** Continental menu, daily specials. 418 Church St. 977-4702.

● **Lipstick.** Café-bar with full menu plus late-nite snack stuff. Music drifts from disco to nuevo wayo. 4-30 pm-3 am (4 am weekends). 2 for 1 brunch. First Sun of month. 580 Parliament St. 922-6655.

□ **Living Well is the Best Revenge.** Late-date café open daily until 2. Fri & Sat to 4. Soup, sandwiches, beer, wine. 692 Yonge St. 922-6770.

□ **Major Roberts.** Neighbourhood bar upstairs dining downstairs. Inexpensive lunches, fixed price Sunday brunch. 124 Harbord St. 968-7000.

□ **Metropolitan.** Snappy Jetson-like space attracts advance guard of fashion. Food unpredictable. Sporty lounge quiet on Sunday afternoons. 667 Yonge St. 968-2571.

□ **Mushrooms.** Dowdy downstairs dining room bar attracts showbiz, gay crowd in late eve. 48 Front St E. 368-1898.

□ **The Outpost (at Hotel California).** Inexpensive menu. 319 Jarvis St. 925-6215.

□ **Peachtree Restaurant.** Burgers, salads, soups, desserts. Till 1 am daily. 678 Yonge St. 967-4800.

● **Pimblett's.** Gaudy friendly British pub, bistro, import draught, desserts. 144 Gerrard St E. 929-9525.

continued on page 28

Out in the City

NIGHT OF THE LIVING FRUITS!

Photographs by Richard Plowright

My last year of high school was marked by one of those projects encouraged by idealistic young teachers fresh off the university campuses of the late Sixties. We were to explore our heritage by going out into our community (a French-speaking farming town in Manitoba), and return with a multi-media package documenting its history and culture. Dutifully we went around taking photos of anything that looked reasonably antiquated, trundled tape recorders into the kitchens of near-deaf oldsters requesting funny anecdotes about the past, and even reconstructed a folk dance (from somewhat sketchy sources, as I recall).

Any excitement we may have felt quickly wore off, of course, and the half-hearted evening we presented was as embarrassing to us as to our progenitors, who exited past us without comment. I remembered that episode on April 24 while waiting for the curtain to go up on *Fruit Cocktail*. The similarities were ominous. Toronto's lesbian and gay community was to be represented on the boards of the Ryerson Theatre, and I wasn't confident that this review would be more than an exercise in polite enthusiasm. But once the curtain had gone up, it became clear that comparing our fiasco to *Fruit Cocktail* was like comparing (ahem) apples and oranges.

The producers had promised a "rrreally big shoo," a gay extravaganza probably unlike anything North America had seen before. Many people winced at the \$12 ticket price, even for a benefit for the Gay Community Appeal, but the grumbles disappeared when it became obvious what a slick, exuberant and sophisticated production had been waiting in the wings. Producer Peter Caldwell and director/lead scriptwriter Jim Saar had aimed high: three hours of skits, songs, television parodies, ballet, cameos by notables from the community and, especially, a half dozen fully staged and orchestrated musical numbers. All of it involving the loving labour of more than two hundred fifty (mostly amateur) volunteers, a hundred fifty of whom smiled out at us from the stage.

And all of it moving so quickly it managed to keep up with the constant applause. Sure, the choreography was sometimes less than precise, the harmony sometimes wobbly, and some of the routines predictable. But it was done with a confidence, a genuine sense of humour, and an exhilaration which was contagious. The show was even determinedly lesbian-oriented, though this sometimes meant doing things like padding the front row of the chorus with what women were available (somewhat ironically in "Working It Out Together," a paean to lesbian and gay men getting along).

As I overheard one person say on her way out: "I needed that!" With the police at the Back Door a few days before once again suggesting they know better than we how to lead our lives, with the subject of AIDS casting shadows over social gatherings, with gay liberation itself seeming to lack a clear mandate lately, it was high time for, well, a pep rally. And if we were a more conventionally ethnic minority, this show would probably be touring across Canada. It became a habit at both performances — which certainly contributed to the show going on till midnight — for the audience to wildly applaud anything even resembling a punch line or a sight gag.

A similar show may be put on two years from now. (Next year will probably see — can you blame them? — a simpler project, a benefit by an out-of-town performer.) One can, in hindsight, point out ways the show could have been even better, but what is much more important is to acknowledge the adventurous challenge the organizers and the company set themselves and met. Not only did they net \$14,000 for the Gay Community Appeal — they netted our hearts.

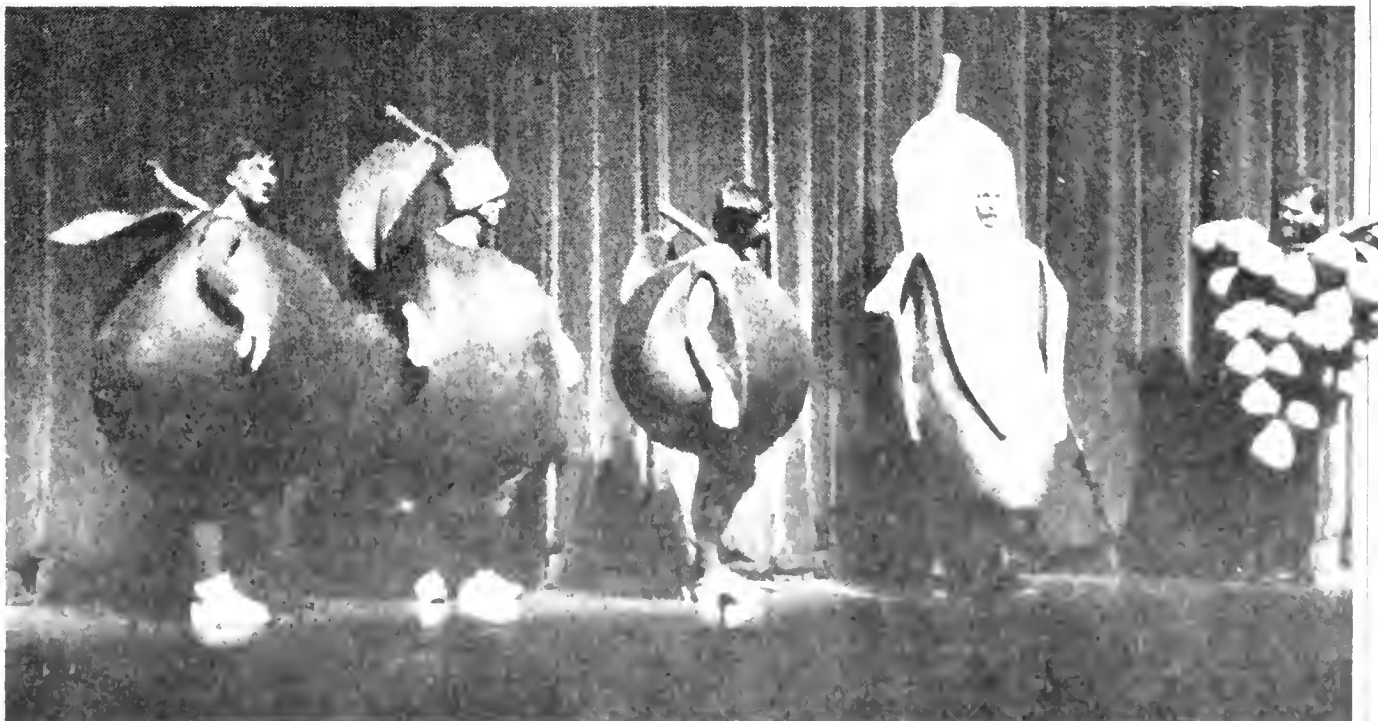
John Allec □



"Tonight we're gonna sing and dance and have our own show, 'cause everybody here is gay!" Clockwise from below: Stewart Andrews and company in *The Perfect Boy*, an excerpt from Sky Gilbert's "An Evening"; the gentle absurdity of mimes Nion (at left) and Neil, spoofing fashion consciousness in *Hats*; the Van Dykes, one half of the contestants on *Family Feud* ("Do you have any idea what the most-used phrase in a crowded bar is?" "Uh... no." "Correct!"); two views of the grand finale, *Dreamgirls/Dreamboys*; Ricky Yorke (at far right) and company performing *One Night Only*; Ric Taylor and Heather Ramsay as Bob and Bonnie, the Bible-walloping hosts of the evangelical TV show *Master Plan of Love*; the Fruits themselves, who entertained between scenes and almost earned sentencing to a Cuisinart for their impersonations of Apple Betty Davis and Banana Mouskouri; two glimpses of last-minute nips and tucks; no, not Marlene Dietrich, but playwright John Herbert, backstage with a friend after singing *By the Barracks' Light* ("Give me a popper to show how much you care, and a bar of soap — but not to wash my hair..."). Only a taste of the splendid concoction that was *Fruit Cocktail*. (Coloured prints of these and other photos can be obtained by calling Richard Plowright at 532-4380.)



Fruit Cocktail



Out in the City

**PULL-OUT AND
PUT-UP CALENDAR
OF EVENTS IN
TORONTO FROM
WEDNESDAY
MAY 25
TO THURSDAY
JUNE 30**

WEDNESDAY

BodyPolitic

WED/MAY 25

□ **"The Botany of Southern Ontario."** The distinguished founder of Ontario's famous Bruce Trail hosts two sessions for Out & Out (the gay outdoors group) on the changing landscape of Ontario. Lecture/slide show tonight and an expedition (including special access to Short Hill Provincial Park, not yet open to the public) on May 28. Limited to 15. \$13 (members \$10). Transportation costs shared. 927-0970.

□ **Gay Community Council Meeting.** Forum for sharing info and debating issues. 519 Church St Community Centre, 7:30 pm. Info: 923-GAYS or CGRO (533-6824).

□ **International Women's Day Committee Meeting.** University Settlement House, 7:30 pm. 789-4541.

THURS/MAY 26

□ **"Coming Out After Marriage, and What Does 'Out' Mean?"** A Gay Fathers of Toronto meeting. 519 Church St Community Centre, 8 pm. Info: 368-1166 or 967-4203.

□ **Out & Out Takes Over Buddy's.** Annual get-together and open house. Non-members are welcome to come and hear about the plans for summer outings and events. Cash bar, raffle, entertainment by "Time Out." Buddy's, 370 Church St. Evening.

□ **Women's Perspective '83.** See *Art*.

□ **Trials of Oscar Wilde/Lianna.** See *Cinema*.

□ **Rita Mae Brown.** See *TV/Radio*.

□ **Gay Community Dance Committee Meeting.** Volunteers welcome. 519 Church St Community Centre, 7:30 pm.

□ **Special Dignity (gay Catholics) Meeting.** To discuss the issue of abortion. 519 Church St Community Centre, 7:30 pm.

□ **Sins of Dorian Grey.** See *TV/Radio*.

□ **Not A Love Story.** See *TV/Radio*.

SAT/MAY 28

□ **"Celebr-Asian."** An evening of song, dance and fun celebrating the third anniversary of Gay Asians Toronto. 8 pm: "To Know Ourselves — Gay and Asian?", a slide presentation. 8:30 pm: Live entertainment, with special guests The Oriental Express. 10 pm: Dance and lucky draws, including a return ticket to New York City. Advance tickets ONLY, \$5 at Glad Day Bookstore. Net proceeds to go towards AIDS committee of Gays in Health Care. 519 Church St Community Centre.

□ **Chutzpah Party.** At Joel's. 782-3942.

□ **MCC Annual Bazaar and Rummage Sale.** To donate items, call 536-2848. 730 Bathurst St, 10 am-2 pm.

□ **519 Church St Community Centre Festival.** All-day fest by that host of many a gay community event. Folk and jazz music, art displays, skits and poetry readings, craft and bazaar items, self-defence demonstrations, and much more. Free. 10 am-6 pm in the Centre and surrounding park. 923-2778.

SUN/MAY 29

□ **Horseback Riding with Out & Out.** 11 am. Bring appropriate gear and lunch. 927-0970.

□ **Chutzpah Brunch.** The gay Jewish group invites you to meet at The Bagel (College & Spadina), at 1 pm. Info: 782-3942.

□ **Heroes of Peace.** See *Cinema*.

□ **Special Dignity Service on Women.** "Mary as a Model for a Theology of Resistance," by Prof Mary Malone and Bernadette Gasslein. See *Sundays*.

□ **Women Out Of Doors Novice Cycle Tour.** In-city; noon. Bring lunch and RSVP at 463-0924 by May 25.

MON/MAY 30

□ **Gay Counselling Centre Annual Meeting.** Anyone interested in the activities of the centre is urged to attend. 519 Church St Community Centre, 7:30 pm. Info: 977-2153.

TUES/MAY 31

□ **Integrity (Gay Anglicans) Service.** Ms Nancy Tyrill, well-known Toronto Christian social activist, will speak on her work experience this past winter with an ecumenical team in Cuba. Worship led by Paul Murphy of Dignity. See *Tuesdays*.

□ **Out & Out Film Night.** "Yukon Passage." \$2. 972-0970.

□ **Sue McEachern.** See *Art*.

□ **Poetry in Motion.** See *TV/Radio*.

□ **Not a Love Story.** See *TV/Radio*.

**SEND ALL INFO TO:
OUT IN THE CITY, TBP
BOX 7289, STN A
TORONTO M5W 1X9.
DEADLINE FOR
THE JULY ISSUE:
THURSDAY, JUNE 9**

WED/JUNE 1

□ **Buffalo Gay Pride Fest '83.** Three-week celebration for Niagara Frontier and southern Ontario. Virginia Apuzzo, Executive Director of the National Gay Task Force, speaks on gay rights tonight at 8 pm in the Unitarian-Universalist Church (Elmwood and Ferry). Tickets \$3. Other events will be workshops dealing with social, legal, medical and religious topics, such as "Criminal Law and the Gay Lifestyle" and "The AIDS Epidemic and its Political Aspects." Social events will include the annual Miss Buffalo Boat Cruise, a picnic at Chestnut Ridge Park, and a dance. Info: Gay and Lesbian Community Centre, (716) 886-1274.

□ **Lesbian Phone Line Meeting.** Prospective volunteers welcome. 348 College St, 3rd floor, 7 pm. 960-3249 (Tues evenings).

□ **Women Out Of Doors Planning Meeting.** All women welcome, to meet each other and have a good time. 519 Church St Community Centre, 7:30 pm.

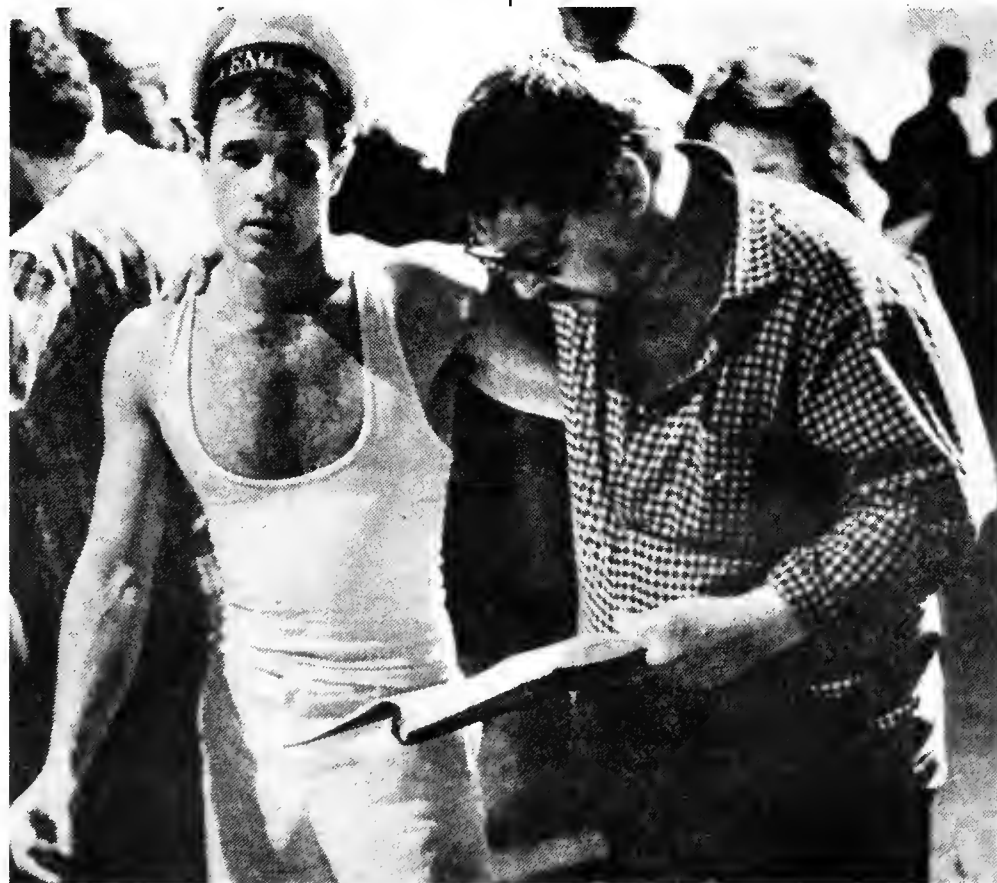
THURS/JUNE 2

□ **Cat on a Hot Tin Roof.** See *Cinema*.

SAT/JUNE 4

□ **Cabbagetown Group Softball League.** Today, or June 5, 12, 18 or 26, spend a lazy afternoon in Riverdale Park (northernmost diamond on east side, southwest diamond on west side) cheering on your favourite team. Games start at 11:30 am and go on through 5 pm. Info: 863-0438.

□ **Metropolitan Community Church Dance.** 730 Bathurst St, 9 pm.



Fassbinder at work on Querelle: "Nein, nein, nein... it must stick out jussst a little more."

□ **Out & Out Strawberry Social.** Cold white wine, gobs of whipped cream, and mounds of ripe red strawberries — but first you gotta pick 'em! Bring white wine, a strong back, and a desire to party. 927-0970.

□ **Lesbian Mothers Potluck Brunch.** Food and friendship. 1-4 pm. Info: 465-6822.

SUN/JUNE 5

□ **Softball League.** See *June 4*.

□ **"Tour de Toronto."** Biking tour led by a francophone — all the rues and ravines of this Anglo-Saxon stronghold take on a whole new meaning.... Followed by an old-fash-

ioned French Canadian répas at a member's home. Bring lunch. 927-0970.

□ **Chutzpah Walking Tour.** Meet at 2 pm in front of Osgoode Hall (Queen & University), for a look at some of Toronto's finest architecture. 782-3942.

□ **Women Out Of Doors Canoe Day.** RSVP by May 29, at 463-0924.

□ **Bruce Trail Hike.** (Whew! Lots of people exercising today....) Out & Outers head from the old village of Mono Centre for a scenic day of cliffs, caves and lakes. Book by June 1. 927-0970.

□ **Cider, Coffee & Candlelight.** See *Music*.

□ **Why Does Herr R Run Amok?** See *Cinema*.

MON/JUNE 6

□ **MP&P Cabaret.** Gala evening of music, poetry and performance, a benefit for next month's "Women & Words" conference in Vancouver. Over two dozen performers, including Amanda Ambrose, bp Nichol, The Clichettes, Rhea Tregobov, and the Performance Collective (with excerpts from *The Euguelionne*). Cash bar. Harper's Restaurant, 38 Lombard St, 8 pm. Appetizers, snacks or full-course dinners from 5 pm. Tickets \$5 (please reserve at 863-6223).

TUES/JUNE 7

□ **Integrity (Gay and Lesbian Anglicans) Eucharist.** See *Tuesdays*.

□ **A Night at Bud's.** Chutzpah, the gay Jewish group, invites you to join them at 9 pm at Bud's, 592 Sherbourne St. 782-3942.

THURS/JUNE 9

□ **"What Being Gay Means."** Information for gays and non-gays in a one-evening seminar with Rev Brent Hawkes of the Metropolitan Community Church, sponsored by The Skills Exchange. 7-10 pm in the Bloor/-St George area. Cost: \$20. For further info or to register, call 967-7690.

□ **Pink Flamingos.** See *Cinema*.

FRI/JUNE 10

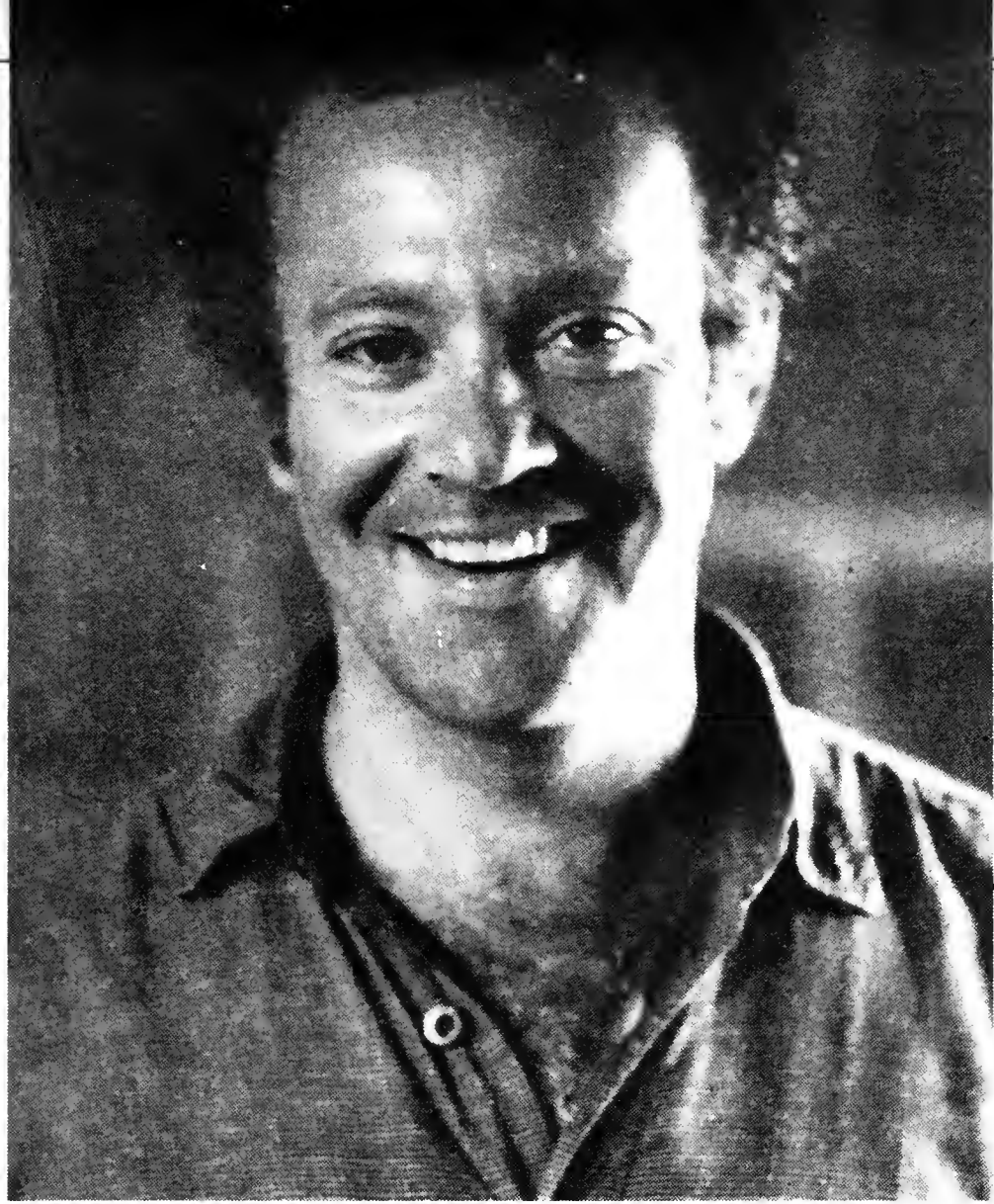
□ **Out & Out Biking/Camping Weekend.** Follow the back roads, sample the local cheeses, and wander the dunes of Prince Edward County. Or just come and share in

the fun. Saturday night: a fish fry. Book by June 1. 927-0970.

□ **Gay Fathers of Toronto Potluck Supper.** 6:30 pm. Info: 368-1166, 967-4203, or 884-2638.

SAT/JUNE 11

□ **Women's Dance.** Co-sponsored by the Toronto Rape Crisis Centre and the Lesbian Mothers' Defence Fund. Featuring entertainers Boo Watson and Debbie Parent from 8-9 pm, with dancing from 9 pm-1 am. Tickets \$6 (\$5 advance from Toronto Women's Bookstore), on a sliding scale. 519 Church St Community Centre. All women welcome.



Chaikin the foundations: director Joseph Chaikin comes to town for *Texts*, a one-man show.

☐ **"Canning and Preserving."** The Out & Out Club hosts the first of four practical sessions on how to take advantage of those summer harvests (whether your own or Kensington Market's). Cost: \$40 (members \$35) — including samples! Book by June 5; limit of 12. 927-0970.

SUN/JUNE 12

☐ **Softball League.** See June 4.
☐ **Dignity Service.** Guest Norbert R speaks on "Worries and Anxieties." See *Sundays*.
☐ **Women Out Of Doors Cycling Tour.** WOODS tours Dumfries, the beautiful historic countryside near Galt — 36 miles in all — as a contingent of an Ontario Cycling Association tour. Rendezvous at 10 am SHARP. Cost: \$2.50; map provided. Confirm at 924-6994 or 463-0924 by June 6.
☐ **WOODS Sports & Picnic Day.** Women Out Of Doors holds their first annual picnic (for all but the biking nuts...), on the Islands. Potluck; RSVP by June 6. 463-0924.
☐ **Chutzpah Bike Trip.** Meet at Osgoode Hall (Queen & University) at 2 pm. 782-3942.

MON/JUNE 13

☐ **Donna Summer.** See *Music*.
☐ **Take 30.** See *TV/Radio*.

WED/JUNE 15

☐ **Medical Forum on Diseases Affecting**

Gays. Sponsored by the Lambda Business Council. Will include discussion of AIDS and Hepatitis B. 519 Church St Community Centre, 7:30 pm. All are welcome.

☐ **Spit & Polish Bar Night.** Hosted by the American Uniform Association, at The Outpost, 319 Jarvis St. 925-6215.

☐ **Out & Out Sailing Clinic.** For novices. FREE. 927-0970.

THURS/JUNE 16

☐ **Free Nutrition and Fitness Clinic.** 7:30 pm. Info: Out & Out Club, 927-0970.

SAT/JUNE 18

☐ **Salukis Benefit Dance.** The all-lesbian softball team — which last year won the top prize in the Metro Women's Softball League — will receive the proceeds from this evening of entertainment (by Boo Watson and Debbie Parent) and dance. Tickets \$5 (\$4 advance) on a sliding scale. 519 Church St Community Centre, 8 pm.

☐ **Softball League.** See June 4.

☐ **Chutzpah Party.** At Joel's, 9 pm. Call 782-3942.

☐ **Out & Out Hikes the Bruce Trail.** On Mount Nemo Trail, an hour's drive from Toronto. Book by June 15. 927-0970.

SUN/JUNE 19

☐ **Chutzpah Brunch.** Meet at Underground Railroad (King & Sherbourne) at 1 pm.

MON/JUNE 20

☐ **Right to Privacy Committee Meeting.** 8 pm. 519 Church St Community Centre.

TUES/JUNE 21

☐ **Integrity Eucharist.** Guest: Dr Stephen Atkinson of Gays in Health Care speaks on "Good Gay Mental Health." See *Tuesdays*.
☐ **Texts.** See *Stage*.

☐ **Summer Solstice Bike Outing.** A Tuesday — but it is the longest day of the year, after all. Meet Out & Out at 519 Church St Community Centre at 10 am SHARP. And also attend the "solstice ceremony" — meet at the Front St entrance of the St Lawrence Market at 7 pm. 927-0970.

☐ **Chutzpah Meeting.** Info: 782-3942.

WED/JUNE 22

☐ **Rape Crisis Centre Open House.** Info: 964-7477.

☐ **Gay Community Council Meeting.** Forum for sharing info and debating issues. 519 Church St Community Centre, 7:30 pm. Info: 923-GAYS or CGRO (533-6824).

THURS/JUNE 23

☐ **Gay Fathers of Toronto General Meeting.** Including election of '83-'84 committee. 8 pm, location TBA. Info: 368-1166, 967-4203, or 884-2638.

SAT/JUNE 25

☐ **Celebration!** Another monster dance from the Gay Community Dance Committee. Concert Hall, 9 pm-5 am. See ad p 7.

☐ **Out & Out Canoeing.** Today and tomorrow, in the wilderness of the Poker Lake area. Ideal "first" trip: minimal paddling and short portages — but long on campfire fun. Book early, and no later than June 10. Food/transportation shared. 927-0970.

SUN/JUNE 26

☐ **Lesbian and Gay Pride Day '83.** Another delightful day planned. Besides the usual fun and flirting, balloons and basking in the sun (it hasn't missed attending yet!), this year's festivities include entertainment by Arlene Mantle, the Quinlan Sisters, Toronto Street Theatre, the Red Berets, The New Voice, and possibly some excerpts from last month's *Fruit Cocktail*. Everything takes place at the U of T's King's College Circle (at the end of King's College Road, which goes north from College Ave between University and Spadina). The parade takes place at 4 pm, followed by a dance featuring the popular band Parachute Club (if rained out, the dance takes place in Convocation Hall at 4 pm). Childcare provided, and all will be interpreted for the hearing impaired. For more info, call 923-GAYS.

☐ **Dignity Gay Pride Day Service.** Conducted by Ron Andersson. See *Sundays*.

☐ **Softball League.** See June 4.

☐ **Poetry To Go.** See *Stage*.

MON/JUNE 27

☐ **Bette Midler.** See *Music*.

TUES/JUNE 28

☐ **Integrity Eucharist.** Evensong: visit by Chutzpah, the gay Jewish group. See *Tuesdays*.

WED/JUNE 29

☐ **Christmas in June.** Special bar night at the leather/denim Outpost, 319 Jarvis St. 925-6215.

THURS/JUNE 30

☐ **Women and the Making of the Working Class.** "A history of the participation of women in the labour movement in the first half of the 19th century in England, the US and Spain." A talk by socialist-feminist activist and writer Mariana Valverde, sponsored by the Marxist Institute. Medical Sciences Bldg (College & University), Room 2172, U of T. \$2 donation.

☐ **Out & Out Canada Day City Barbeque.** Now an annual event — "welcome, and enjoy!" 7 pm. Cost: \$7 for beer and BBQ. 927-0970.

☐ **Out & Out Summer Canoe Trip.** A rigorous ten-day journey through Lake Superior Provincial Park (north of Sault Ste Marie). Cost: approximately \$125. Book at 927-0970 by June 7.

MONDAYS

☐ **The Women's Group.** Collectively run support and consciousness-raising group for lesbians. 519 Church St, 8 pm. Contact Raechel (926-0527).

☐ **Judy Garland Memorial Bowling League.** 9 pm. For info, ask at Buddy's, Dudes, Boots or the Albany.

☐ **Overeaters Anonymous.** For gays and lesbians. 8 pm, 730 Bathurst St.

TUESDAYS

☐ **Integrity (Gay Anglicans).** Church of the Holy Trinity (Eaton Centre). 7:30 pm.

WEDNESDAYS

☐ **Metropolitan Community Church.** Mid-week services. 730 Bathurst St. Wheelchair accessible, amplified for the hearing-impaired.

☐ **No-Name Café.** For people who want an alternative to the bar scene. A place to relax, with coffee, tea and conversation. 519 Church St, 8-10 pm.

☐ **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.

THURSDAYS

☐ **Canadian Gay Archives.** Open for research and tours, 7-10 pm. 24 Duncan St, fifth floor. Info: 977-6320.

☐ **Married Lesbians.** Support discussion group sponsored by Spouses of Gays. 1:30 pm, 206 St Clair Ave W. 967-0597.

☐ **TAG Coming Out Group.** Meets in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.

☐ **Judy Garland Memorial Bowling League.** 9:30 pm. Info: ask at Buddy's, Dudes, Boots or the Albany.

WEEKENDS

FRIDAYS

☐ **Riverdale Volleyball League.** For info, ask at the gay-owned bars.

SUNDAYS

☐ **Dignity/Toronto.** Gay Catholics and friends. Mass or worship followed by discussion. Lynch Hall, Our Lady of Lourdes Church (Sherbourne St, south of Bloor), 4 pm. Wheelchair-accessible. 960-3997.

☐ **Metropolitan Community Church.** Singspiration at 7:10, worship at 7:30 and fellowship following. 730 Bathurst St. Wheelchair accessible, amplified for the hearing-impaired.

☐ **Alcoholics Anonymous.** High Noon Gay/Lesbian Group. 12 noon, 730 Bathurst St. Speaker. Open to all.

PHONELINES

☐ **Gaycare Toronto.** 243-5494
Seven days a week, 7-11 pm.

☐ **Lesbian Phonenumber.** 960-3249
Tues 7:30-10:30 pm.

☐ **Lesbian & Gay Youth Toronto.** 533-2867
Mon, Wed, Fri, Sat, 7-10:30 pm.

☐ **Spouses of Gays.** 967-0597
Wed and Thurs 6:30-8:30 pm.

☐ **Toronto Area Gays (TAG).** 964-6600
Mon-Sat 7-10:30 pm.
Counselling, info.

☐ **Bisexuals International.** (215) 634-6244
(Philadelphia).

☐ **CIRPA.** 960-6318
Citizens' Independent Review of Police Activities 24-hour confidential hotline.
Trouble with the police? Call us first!

Lianna: Jo Henderson (left) and Linda Griffiths, in a double bill with *Trials of Oscar Wilde*.



FOR MORE UP-TO-DATE INFO:
923-GAYS

judy! judy! judy!

PORTRAIT OF A LEGEND

Limited Engagement
opens June 25th
Previews on June 23rd-24th
Reservations 537-7601
Performing Arts Centre
1288 Bloor St West
Toronto



CARLTON EATWELL
195 CARLTON STREET
TORONTO ONTARIO
TEL 924 6733
OPEN FOR DINNER 5:30 - MIDNIGHT

HOT SUMMER DAYS

Check the Out in the City listings
in this magazine

Phone or drop us a line about
membership

Box 331, Stn F, Toronto M4Y 2L7 (416) 927-0470

Eating Out

continued from page 23

- **Queen Mother Café.** Cosy, informal place with reasonably priced soups, salads, sandwiches and desserts. 206 Queen St W. 598-4719.
- **Raclette.** Hearty sandwiches, lively salads, fondues, raclettes, and a truly amazing by-the-glass wine list. \$15-30 for 2. 361 Queen St W. 593-0934.
- **Rivoli.** Sidewalk café opens soon for this multimedia hangout. Healthy foods with a Laotian twist, cheap bar. 334 Queen St W. 596-1908.
- **Le Select Bistro.** Paris rive-gauche flair, jazz/blues tapes & daily specials. \$15-30 for 2. 328 Queen St W. 596-6405.
- **Together.** Continental menu, specials. Sunday: allyoucaneat/ \$6. 457 Church St. 923-3469.
- **Vines Wines Bar.** No profit pirates these, but snax smack of salt/sweet pub grub. \$10-20 for 2. 38 Wellington St E. 869-0744.

NIGHTLIFE

Bars

- **The Albany Tavern.** 158 King St E. 861-1155. Lounge, beverage room, dance floor with DJ, patio. Popular Sunday tea-dances.
- **The Barn.** 83 Granby St. 977-4702. Casual stand-up bar and disco.
- **Boots (at the Selby).** 592 Sherbourne St. 921-3142. Dance floor, lounge, casual dining room.
- **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar.
- **Bud's (at Hotel Selby).** 592 Sherbourne St. 921-1035. Video, dance floor.
- **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.
- **Cornelius.** 579 Yonge St. 967-4666. Bar, generous dance floor.
- **Dudes.** 10 Bredalbane St (laneway behind Parkside Tavern). 923-6136. Stand-up and after-hours bar and restaurant.
- **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor. Open Fri and Sat to 4 am. Cover charge on weekends. Dining lounge.
- **Les Cavaliers.** 418 Church St. 977-4702. Piano singalong bar, very chatty.
- **Malloney's.** 85 Grenville St (one west of Bay). 922-4106. Bar/dance floor. Lesbians and gay men.
- **The Outpost (at Hotel California).** 319 Jarvis St (side entrance). 925-6215. Leather and denim crowd, esp weekends. Dining room, pool room.
- **Parkside Tavern.** 530 Yonge St. 922-3844. Bar, dining room and men's beverage room.
- **The Quest.** 665 Yonge St. 964-8641. Bar, dining room and upstairs disco.
- **St Charles Tavern.** 488 Yonge St. 925-5517. City's landmark straight-owned gay bar.
- **Together.** 457 Church St. 923-3469. Lesbian bar, dining room.
- **The Tool Box.** Leather club bar. 18 Eastern Ave. 368-4040. Happy hour, 9-10 pm.

Baths

- **The Backdoor Gym and Sauna.** 12 1/2 Elm St (laneway west of Yonge St 2 blocks south of Gerrard St). 977-5997. 24 hours.
- **The Barracks.** 56 Widmer St. 593-0499. Leather/denim. 6 pm-4 am; 24 hours on weekends.
- **The Club.** 231 Mutual St. 977-4629. 24 hours.
- **The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. 24 hours.

Discos

- **Charly's.** 488 Yonge St, upstairs. 925-5517. Men only. Fri and Sat, 10 pm to 3:30 am.
- **Club Domino.** 1 Isabella St. 968-1010. Mixed, trendy.
- **Club Mystique.** 16 Phipps Ave (behind Sutton Place Hotel). 927-7707. Fri-Sun.
- **Manatee.** 11A St Joseph St. 922-1898. Men only. Fri-Sun.
- **Stages.** 530 Yonge St. 928-0492. Mixed. Fri-Sat 12 to 5 am, Sun 10:30 pm-4 am.
- **Twilight Zone.** 185 Richmond St W. 977-3347. New wave, mixed.

Accommodation

- **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, TV lounge, pool table and game room, laundry and kitchen facilities, sundeck. One or two people: \$25.
- **18 East Hotel.** 18 Eastern Ave. 368-4040. Bar and dining room, 22 rooms, TV lounge, sauna, gym, laundry facilities. 1 or 2 people: \$20.
- **Hotel California.** 319 Jarvis St. 925-6215. Renovated. 47 rooms, private baths, lounge. Bar and dining room. \$35 single, weekend rates.

□ **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel; bar, dining room. 72 rooms, private baths. No housekeeping. One person: \$23.50; two people: \$29.50.

Beaches

□ **Hanlan's Point.** Gay beach is part of larger stretch of sand on Toronto Island's Hanlan's Point. Well-populated anytime in good weather and packed on weekends. Take Hanlan's Point ferry from Bay St ferry docks and walk across west end of island to find paths (bushes on left, sand on right) leading to southern tip. Call 367-8193 for ferry schedules.

□ **Kew Beach.** Gay stretch of sand and grass is part of string of beaches connected by boardwalk in East End area called The Beaches. Take the Queen streetcar east to Woodbine. Walk south to boardwalk and follow it east. Best territory lies west of the change house and east of Greenwood Race-track. Caution: mounted police patrol the beaches and nudity is a legal no-no.

COMMUNITY

□ **Toronto Gay Community Council.** 105 Carlton St, 4th floor, M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies.

Social/political action

- **Bridges.** Drawer D062, c/o TBP, Box 7289, Stn A, M5W 1X9. Michael Riordon (922-0735). Group connecting lesbian, gay and third world liberation struggles.
- **Chutzpah.** 730 Bathurst St, M5S 2R4. 782-3942. Group for Jewish gay men and lesbians and friends.
- **Coalition for Gay Rights in Ontario (CGRO).** Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St, M5S 2R4.
- **Committee to Defend John Damlen.** 1508-914 Yonge St, M4W 3C8. 925-6729.
- **Foilsap (Oral History Project).** Conducting interviews with gay people. John Grube, 961-8947.
- **Foundation for the Advancement of Canadian Transsexuals (FACT) — Toronto.** 519 Church St Community Centre, M4Y 2C9.
- **Gay Alliance at York.** c/o CYSF, 105 Central Sq, York University, 4700 Keele St, Downsview, ON M3J 1P3. 667-2515.
- **Gay Asians Toronto.** Box 752, Stn F, M4Y 2N6. Monthly meeting and social. Info: Glad Day, 961-4161.
- **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising for gay and lesbian community projects.
- **Gay Community Dance Committee (GCDC).** 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances.
- **Gay Fathers of Toronto.** Box 187, Stn F, M4Y 2L5. 967-0430, 967-4203, or 884-2638.
- **Gay Liberation Against the Right Everywhere (GLARE).** Box 793, Stn O, M4T 2N7.
- **Gay SIG.** Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSAs in Canada.
- **Gay Self-Defence Group.** Box 793, Stn O, M4T 2N7. 423-4803. Organizes courses in self-defence in and outside of Toronto.
- **Gays and Lesbians at University of Toronto.** c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 978-4911.
- **GEM Gay Community Outreach.** Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West: 453-GGCO.
- **GLAD (Gay/Lesbian Action for Disarmament).** Box 5794, Stn A, M5W 1P2. 921-1938.
- **Glad Day Defence Fund.** 648A Yonge St, M4Y 2A6. 961-4161. Legal fund for Kevin Orr, asst manager charged after April 21 police raid on bookstore. Cheques payable to: Hamburg/Trollope in trust for Glad Day Defence Fund.
- **International Gay Association (Toronto).** c/o Gay Community Council.
- **Lesbian and Gay Academic Society.** Box 187, Stn F, M4Y 2L5. 921-5317 (Conrad) or 924-6474 (Alexandra).
- **Lesbian and Gay History Group of Toronto.** Box 639, Stn A, M5W 1G2. 961-7338.
- **Lesbian and Gay Pride Day Committee.** Box 793, Stn O, M4T 2N7. Organizes end of June celebration.
- **Lesbian and Gay Youth Toronto.** 730 Bathurst St, M5S 2R4. 533-2867. Phone counselling: Mon, Wed, Fri, Sat 7 pm-10:30 pm.
- **Lesbian Mothers' Defence Fund.** Box 38, Stn E, M6H 4E1. 465-6822.
- **Lesbian Speakers Bureau.** Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.
- **Lesbians Against the Right (LAR).** Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.
- **New Democratic Party Gay and Lesbian Caucus.** Box 792, Stn F, M4Y 2N7. 964-1049.
- **New Dimensions.** Social group for women, meets approximately every third week. Info: Gayle, 683-8691.
- **The New Voice.** Lesbian and gay choir. C/o 730 Bathurst St, M5S 2R4.
- **Parents and Friends of Lesbians and Gays Toronto.** 52 Roxaline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105.
- **Parents of Gays Mississauga.** c/o Anne Rutledge, 3323 Kings Mastings Cres, Mississauga L5L 1G5. 820-5130.
- **Right to Privacy Committee (RTPC).** 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 368-4392.
- **Rosemary's Women's Group.** 519 Church St Community Centre. Info: Rachel 926-0527. Collectively run support and consciousness-raising group for lesbians.
- **Spouses of Gays.** c/o Caryn Miller, 260 Carlton St, M5A 2L3. Phone: 967-0597. Wed, Thurs 6:30-8:30 pm.
- **Toronto Gay Patrol.** Self-governing group of lesbians and gay men patrolling downtown core of city. c/o 29 Grenville St, Apt 2, M4Y 1A1. Info: Peter, 368-6971, or Chris, 968-6744.
- **Toronto Male Rape Support Group.** For men who have experienced rape. Box 597, Stn O, M4A 2P4. 731-1 Pape Avenue. 24 hour line: 461-5921, or 922-1111, pager 7262.
- **Toronto Rainbow Alliance of the Deaf.** Box 671, Stn F, M4Y 2N6.



Girl gets girl: Keiko (Junko Wakashiba, left) and Kazuyo (Akiko Kitamura) find each other, but not for long, in a sensitive film from Japan

Health/social services

- **After You're Out.** Weekly groups for gay men meeting for 10 weeks to discuss personal goals, problems, topics of interest. Organized by TAG. Info: 964-6600.
- **A Way Out.** 530-GAYS. 24-hour recorded messages for young lesbians and gays. Four to five minutes of supportive info on dealing with parent, friends, fears and coming out problems. Drawer C614, c/o TBP, Box 7289, Stn A, M5W 1X9.
- **Alcoholics Anonymous.** Lesbian/gay fellowships. 964-3962.
- **Gaycare Toronto.** Phonenumber 243-5494 from 7-11 pm seven days a week. Free face-to-face drop-in counselling service in the downtown area. Drop-in Thurs 7-10 pm. 519 Church St Community Centre. Group sessions.
- **Gay Counselling Centre of Toronto.** 105 Carlton St, 4th floor, M5B 1M2. 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in.
- **Gay Men's Discussion Groups.** Sponsored by U of T Sex Ed Centre. 978-3977.
- **Hassle-Free Clinic — Men.** 556 Church St, 2nd floor, M4Y 2E3. 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 11 am-4 pm. VD testing at baths: Roman's, Fri from 9 pm, The Backdoor, every second Tues from 9 pm; The Club, every second Wed from 9 pm.
- **Lesbian Phonenumber.** Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.
- **Sex Ed Centre.** c/o U of T Office of Admissions, 315 Bloor St W, Room 107, M5S 1A3. Devonshire and Bloor Sts, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Gay counsellors every Tues, 10 am-9 pm.
- **Toronto Area Gays.** Box 6706. Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Sat: 7 pm-10:30 pm.
- **Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, parkwatch, public education, agency consultations.

Professional

- **Association of Gay Social Workers.** Box 182, Stn O, M4A 2N3. Social work students welcome.
- **Gays in Health Care.** Box 7806, Stn A, M5W 1X7. 920-1882. Includes nurses, physicians, medical students and psychologists.
- **Toronto Lambda Business Council.** Box 513, Adelaide St Stn, M5C 2J6.

Sports

- **Cabbagetown Group Softball League.** Box 42, Stn L, M6E 4Y4. 863-0438.
- **Front Runners Toronto.** Box 8, Adelaide St Stn, M5C 2H8. Gay men and women's running club.
- **Judy Garland Memorial Bowling League.** Info: bulletin boards in Buddy's, Dudes, The Barn or Boots. Sept-May season.
- **Out and Out Club.** Box 331, Stn F, M4Y 2L7. 927-0970. Outdoor activities for gay people. Include phone number.
- **Riverdale Volleyball League.** Sept-April season. Info at Dudes, Buddy's and Albany Tavern.
- **Salukis.** All-lesbian softball team. C/o 27 Bloor Ave, M4M 1P1.
- **Women Out Of Doors (WOODS).** Sharing of outdoor skills, outings. Info: 530-4007.

Religious

- **Chutzpah.** See Social/political action listings.
- **Dignity/Toronto.** Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.

- **Integrity/Toronto.** Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 593-6217. Chaplains available for pastoral counselling through this number.
- **Lutherans Concerned.** c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. 463-7354 (David or James). Support and fellowship for gay and lesbian Lutherans and their friends.
- **Metropolitan Community Church.** 730 Bathurst St, M5S 2R4. 536-2848. Christian church with special ministry to gay community.
- **The Sisters of Perpetual Indulgence.** Drawer OPI, c/o TBP, Box 7289, Stn A, M5W 1X9.
- **Spirit.** 730 Bathurst St, M5S 2R4. 248-1733 or 482-1817. Support group for gay and lesbian Salvationists and friends.
- **Toronto Organization of United Church Homosexuals.** Box 626, Stn O, M4T 1L0.

Publications/information

- **Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.
- **The Body Politic.** Box 7289, Stn A, M5W 1X9. 977-6320.
- **Canadian Gay Archives.** Box 639, Stn A, M5W 1G2. 977-6320.
- **Circuit.** 1-134 Carlton St, M5A 2K1. 922-0878 (editorial) or 964-1957 (business). "Toronto's magazine of eros and entertainment." Free distribution or by subscription.
- **Gay Community Calendar.** Call 923-GAYS. Box 8, Adelaide St Stn, M5C 2H8. 24 hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.
- **Gayline West.** 453-GGCO. Community info for Mississauga and parts west of Metro.
- **Glad Day Bookshop.** 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6.
- **Grapevine.** Box 38, Stn E, M6H 4E1. Lesbian Mothers' Defence Fund newsletter. 2-3 issues/year.
- **Integrity/Toronto Newsletter.** Box 873, Stn F, M4Y 2N9.
- **Lesbian Archives.** Box 928, Stn Q, M4T 2P1.

- **Lesbian/Lesbienne.** National newsletter. 367-0589 (Kerry).
- **The Web.** Monthly newsletter of women's events. "Keeping women in touch with women." 821-1416.

Women's resources

- The following is a select list of women's services in Toronto of particular interest to lesbians.
- **Broadside.** Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.
 - **Constance Hamilton Housing Co-op.** For women only. 523 Melita Cres, M6G 3X9. 532-8860.
 - **Fireweed.** Box 279, Stn B, M5T 2W2. 977-8681. Feminist quarterly of politics and the arts.
 - **Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-9 pm. Call ahead.
 - **International Women's Day Committee.** Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist feminist organization.
 - **Jessie's Centre for Teenage Women.** 154 Bathurst St, M5V 2R3. 365-1888. Multi-service agency. Lesbian-positive.
 - **Macphail House.** 389 Church St, M5B 2A1. 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments.
 - **Neille's Hostel for Women.** 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children.
 - **Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses.
 - **Sound Women.** c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN (102.9) FM (via Rogers cable). To place announcements, call 598-9838.
 - **Stop 86.** 86 Madison Ave, M5R 2S4. 922-3271. Crisis housing.

The Great Atomic Bomb Song & Dance Roadshow: Randi Helmers (centre) as Bonnie Parker



- and social service centre for women under 25.
- **Times Change Women's Employment Centre.** 22 Davisville Ave, M4S 1E8. 487-2807. 9-5 Mon-Thurs, 9-2 Fri. Employment counselling, job search and career planning workshops.
- **Toronto Addicted Women's Self-Help Network.** Suite 202, Box 2213, Stn P, M5S 2T2. Phonenumber: 961-7319. Self-help group for women addicted to alcohol and other drugs. Weekly meetings.
- **Toronto Area Caucus of Women and the Law.** Box 231, Stn B, M5T 2T2.
- **Toronto Women's Bookstore.** 85 Harbord St, M5S 1G4. 922-8744. Hours: Mon-Sat, 10:30 am-6 pm.
- **U of T Women's Newsmagazine.** For feminists on and off campus. 44 St George St, 2nd flr. M5S 2E4. Info: Brenda 534-4021.
- **Women Against Violence Against Women.** Box 174, Stn O, M6P 3J8. Committed to action from a feminist perspective against various aspects of violence against women.
- **Women in Trades.** c/o Times Change. 22 Davisville St, M4S 1E8. 534-1161.
- **Women's Counselling, Referral and Education Centre.** 348 College St, M5T 1S4. 924-0766. Therapy, counselling, info.
- **Women's Cultural Building Hotline.** 534-1682. Phonenumber for women's events.
- **Women's Media Alliance.** c/o 940 Queen St E, M4M 1J7. Phyllis Waugh, 466-8840.
- **Women's Resource Centre.** OISE, 252 Bloor St W, M5S 1V6. 923-6641, Ext 244. Books, periodicals, audio & video tapes.
- **Womynly Way Productions.** 427 Bloor St W, M5S 1X7. 925-6568. Company bringing concerts, dance and theatrical performances to city.

ON THE TOWN

Toronto Motorcycle Riders (TMR) is inviting out-of-town bike enthusiasts to Toronto for "six days of biking and fun," August 28 to September 2. Runs, parties, touristy stuff, and five nights shared (four to a room) hotel accommodation for \$225 Canadian. Deposit of \$50, with balance due July 1. Write Box 132, Stn F, M4Y 2L4.... On the rumour mill: **Boots**, Toronto's most consistently popular gay bar, is said to be losing its lease next month, and to be moving to The Quarters, gay condoland on Jarvis across from The Outpost.

John Allec □

QUESTING VIRGIN

Keiko. Written and directed by Claude Gagnon. Fine Arts Cinema, 2492 Yonge St. 497-4548.

Keiko, shot by a Québécois in Japan in 1979 (and reportedly still extremely popular there), depicts a young woman's quest for sex while living in a rigid, traditional society. Keiko (Junko Wakashiba) is a Japanese office worker who, a virgin at age 23, decides it is high time she started having some fun. After a few false starts (an unsatisfactory visit to a porn cinema; a pick-up which dissolves in a boozy haze of alcohol), she chooses a young male photographer as her first lover. Keiko thinks that she's finally found sexual bliss, but while the sex seems good, the man is a creep, and she swiftly dumps him. It is at this point that we see Keiko's real problem: she is a deeply lonely woman. It is loneliness which gnaws at her, not a lack of sex.

Then one night, after a bath together and a few drinks, Keiko is seduced by a woman from the office, Kazuyo (Akiko Kitamura). Kazuyo lights up the screen, a wonderful and slightly kooky whirlwind of affection. Though at first hesitant about a relationship with another woman, Keiko is quickly charmed by her bubbly friend. They rent a house and move in. They go riding on motor-scooters. Keiko starts to paint again when Kazuyo poses for her. Keiko is happy at last and is no longer troubled by her profound feelings of loneliness.

The film doesn't end here, of course. The happy household is destroyed in the last five minutes of the film, when Keiko finds that she is not strong enough to withstand the powerful forces of her society, and makes a decision which the two women will forever regret (the film's woeful last image of Keiko assures us of that). In this excellent Japanese-Canadian film, Keiko ultimately condemns herself to a life of loneliness for all time. It is more than sad and it is very moving.

Stephen Stuckey

CARTING A COURSE BETWEEN MALE AND FEMALE

*Jim Bartley talks with
Paula, Diane and Wanda
about their struggle
to reconcile body
and soul*

here is a quiet confidence in Diane's voice, and just the barest hint of indulgence. She has spent many years explaining herself to others — family, friends, doctors — all of whom, regardless of their sympathies, will probably never fully understand the nature and depth of her life's dilemma, a dilemma now on the verge of its final resolution.

In a few days, at the age of 27, Diane will enter a Toronto hospital for a four-hour operation to remove the penis and testicles she has carried since birth. The skin of her penis, inverted like the finger of a glove, will line an artificially constructed vagina, scrotal tissue will be skillfully fashioned to match the external appearance of a woman's genitals. Depending on the artistry of the surgeon and the success of post-operative healing and possible corrective surgery, Diane may someday be able to fool even an examining gynecologist.

Diane and her roommate Paula have been living and attending college as women for almost two years. Their daily "passing" has been assured by a steady programme of female hormone therapy tailored to their personal chemistries by an endocrinologist with Toronto's Clarke Institute of Psychiatry, where two years of living successfully in the desired sex is the minimum requirement for access to the operating room and the final step of reassignment surgery.

Paula makes coffee as Diane and I chat quietly on the sofa of her Hamilton apartment:

"I was aware from four or five years old that my body wasn't quite right. I remember I'd look at my self-image, what I thought of myself in my mind, and my body didn't quite fit it. It wasn't till I was thirteen that I could put a name on it, that it was transsexualism."

Her voice is husky, edging toward sultry. When I tell her she sounds like Lauren Bacall she accepts the compliment with a small, assured smile.

In fact, both Diane and Paula are undeniably feminine; if I met either one at a party I would immediately accept her as such. The fact that they possess cock and balls like I do seems absurd, as though I must be imagining it for dubious reasons. And yet their femaleness is notably un-stereotyped. Both could be dykes (though they are not), Diane slightly on the butch side, with a bit of a swagger in her movement, Paula a few notches closer to femme with her higher voice and occasional primness. As far as I can tell, neither is wearing make-up, though their faces have the fresh, unblemished look of women and men who use it sparingly and well. Eventually I learn that some make-up is essential for covering whatever facial hair the estrogen therapy has left behind — or electrolysis has not caught up with.

I ask Diane how she came to identify herself as a transsexual. Like many TSs of her generation, the turning point came with publicity accompanying the career of Christine Jorgensen, the American photographer and former soldier whose spectacular rise in the world news began in 1952 with a front-page headline in the New York *Daily News*: "EX-GI BECOMES BLONDE BEAUTY." Diane remembers seeing a television interview, when she was thirteen, with the world's most famous transsexual. Clearly it was a revelation for her:

"It was the first time I realised that anyone even thought the way I did. It was uncanny, listening to this woman talking about things and I'm thinking 'Yeah, that's right!'"

The experience began a long process

of seeking out and secretly studying information on transsexualism, and finally of searching for some sort of support group. Living in New Brunswick, she was unable to find a TS organization, but chose Fredericton Lesbians and Gays (FLAG) as a group likely to be sympathetic:

"I talked to the woman for a bit, told her I was a TS and she sort of thought that over for a while and then questioned my motives for getting involved with the group. At that time she said she'd have a hard time accepting me as a female and she really wanted to know what my preferences were sexually."

Diane's case was discussed by FLAG at a sometimes stormy general meeting the next day and a consensus was reached which emphasized their mandate to provide the kind of support Diane needed. After that, says Diane, the group was "really very helpful. It was just a case of them not really knowing what TSs are all about."

Fears and rejections based on misunderstanding provide continuing frustration for many TSs. They are perceived as transvestites (ie, sexual "imposters"), as homosexuals who unconsciously try to legitimize their sexual desires by changing sex, or simply as obsessive neurotics or psychotics who need a good programme of psychotherapy. The confusions, among both gays and straights, are understandable. Doing oneself up as the opposite sex can mean just about anything. Done guiltily and in secret it might be unhealthy. Otherwise it can accompany anything from a good sense of humour, to a statement on sex roles, to a kinky roll in the sheets with an imaginative friend. But while most lesbians and gays easily accept — and even thrive on — ambiguities in dress and behaviour, there is a wariness of anyone who appears too serious or too methodical about taking on the identity of the opposite sex. Even the most blithely ladylike gay man or the butchest diesel dyke generally has an unshakable affection for his/her biological gender, an affection openly expressed in our physically loving those whose bodies are the same as ours. To paraphrase William Burroughs, gay sex is not so much love as recognition.

But transsexuals literally do not recognize their own bodies. Invariably they gain no pleasure from their sex organs unless they can fantasize that they have the organs of the other sex. Not surprisingly, many pre-operative transsexuals are virtually celibate — any attempt at sex brings home to them the painful split between mind and body.

Paula recalls the close friendship she developed with a woman while living as a man and attending college in Kitchener, Ontario. When Paula told her friend about her TS feelings she was at first surprised but then very helpful. Eventually they experimented sexually, Paula attempting to use her male organs:

"I was trying to find out myself, to be the man, but it just wasn't me. I felt myself going through the motions, and not wanting to."

Diane interjects: "Did you find you were identifying with her, wishing to be in her place?"

Paula nods her head: "Oh yeah." She ponders for a moment, then says, "You place yourself in the position of the female, so, in your mind, you're fully experiencing it as a female."

The causes of transsexualism, what doctors love to call its "etiology," are particularly irrelevant when it comes to solving the dilemma of the individual. Psychotherapy has a dismal record as a

"cure" for either male or female TSs. Professionals have been forced to admit that true TSs, that is, those who ultimately benefit from surgery, rarely show symptoms of serious mental disorientation, other than the single, overriding belief that their body is the wrong sex.

Doctors, however, are faced with the problem of deciding what constitutes the "true transsexual," for surgery on the wrong person can be disastrous for all concerned. The Clarke's two-year programme of psychological tests and enforced living in the desired sex is designed to separate the true TS from those individuals whose problems, while every bit as profound and painful, are not likely to be solved by irreversible surgery.

Paula and Diane concede that the two years is a long wait, but stress the opportunity it gives to grow into life as a woman, and to build confidence in one's ability to assume a female role convincingly. Paula concludes:

"If you have the money you can find the doctor. But you can't just pay for the surgery and think you're going to walk into a beautiful life as a woman, without building into your life. The Clarke is the better way to go."

Wanda Nevada offers in her choice of pseudonym a glimpse of the disarming, campy approach she takes to sex roles, transsexualism and life in general. She has lived for the last twenty years as a pre-operative transsexual — a woman with the sexual equipment of a man.

Wanda is a veteran. Reclining among cushions on the couch of her fundamentally cluttered Toronto apartment, she puffs luxuriously on a chain of cigarettes, her voice a mellow, throaty caress somewhere in the realm of Tallulah Bankhead. When she laughs, the sound expands to fill the room — a rich, bitter-sweet lament for the absurd polarities of "maleness" and "femaleness."

Like many transsexuals, she has done considerable reading in her field and has followed the developments of research and treatment. She is well aware of the high suicide rate among both pre- and post-operative transsexuals, and of the

WANDA NEVADA:

"One TS I met said that when she goes out she orders only liqueurs because 'they're what ladies drink.' Can you believe it?"

fact that some doctors and surgeons have left the field entirely, due to misgivings about the ethics of surgical treatment. While she knows that some TSs appear to adjust extremely well to their acquired gender, passing successfully for years and forming intimate sexual relationships, she emphasizes that the new gender can never be complete, is always to some extent a facade and a fantasy.

Wanda identifies herself above all as equally a "person" and a "transsexual," two realities which for her are immutable. Her chosen role, that of "female" is, she says, simply the form in which she "can live most comfortably."

PAULA AND DIANE:

"I was trying to be the man, but it just wasn't me. I found myself going through the motions and not wanting to."

"Did you find you were identifying with the woman, wishing to be in her place?"

"Oh yeah."

Her presentation confirms her beliefs. Like Tallulah, or Marlene Deitrich, her femininity has an element of theatricality, of exaggeration, and at the same time a radical ambiguity, verging on androgyny, as though maleness and femaleness must always appear in quotation marks.

Especially annoying for Wanda are the stereotyped versions of womanhood emulated by some male-to-female transsexuals:

"They talk about learning to walk like a woman. I ask you, how does one *walk like a woman*? Women walk in all kinds of ways! They're interested in mincing. One TS I met said that when she goes out she orders only liqueurs because 'they're what ladies drink.' Can you believe it?" Her bemused laughter rolls over me.

The fact that the sex changes involved in transsexualism can tend to affirm and perpetuate oppressive sex roles has long been the principle feminist objection to surgical and hormone treatment of TSs. But for Wanda, and for most doctors, the bottom line is that there is no other treatment that works, even though in many cases it is only partially or temporarily effective in easing the TSs mind/body dichotomy. Wanda offers an analogy based on a different health problem:

"The operation cannot get rid of the condition. It's like taking insulin for diabetes — it just eases some of the symptoms. Transsexuals will always be transsexuals."

Her cynicism is balanced by another, more liberating analogy, which captures her own *modus operandi*:

"The only way to live as a homosexual is *as a homosexual*. So..." (she cocks her head at me) "the only way to live as a transsexual..." and we complete the sentence together, "*is as a transsexual!*" Again her laughter billows.

In line with her philosophy, Wanda has recently applied to the Clarke for the programme leading to reassignment surgery. So far, she has been told that she is too fixated on her penis.

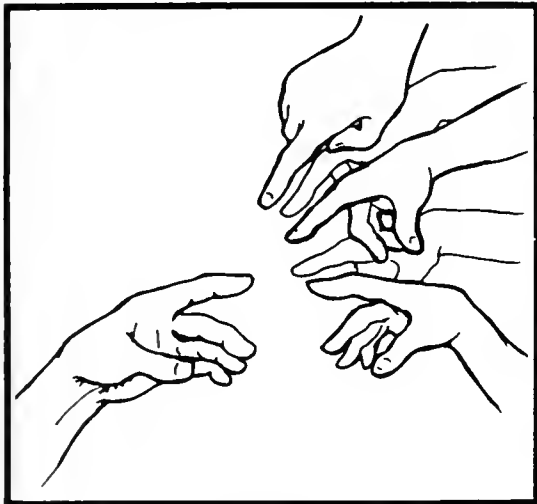
I ask, "What will you do if they refuse you?" and Wanda shrugs:

"Keep trying." She puffs on her cigarette. "I'll just keep trying."

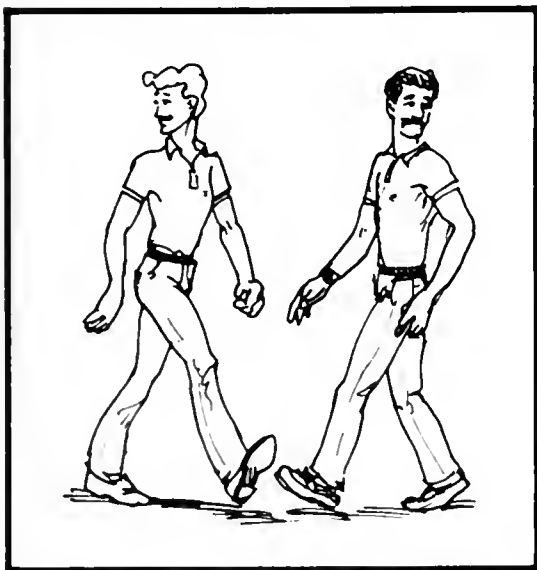
As doctors struggle toward the definitive treatment, and theorists toward the definitive meaning of transsexuality, many more TSs will be forced to chart their own course between the shifting poles we call "male" and "female."



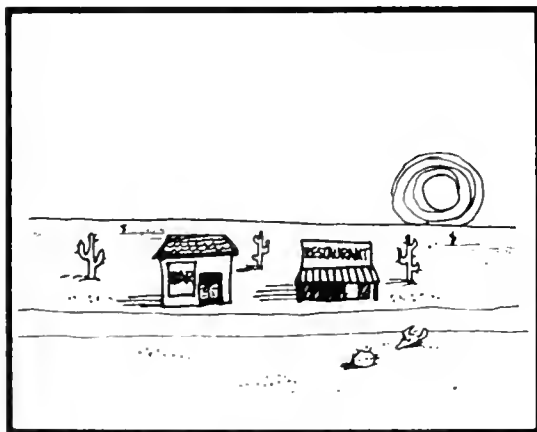
gay: abnormally happy



Atheism



Cruising



Ghetto



Erotica

At left only; at right, pornography

A

abnormal: 1. threatening to established interests. 2. virtually unknown in Silage County, Iowa, on the morning of June 7, 1946.
alcoholic: person who can drink his/her own worst enemy under the table.
Amazon: energetic person with two breasts.
Art (gay): two thousand excellent conceptual pieces and 42,609,545 phalli.
atheism: the belief that God (or Goddess) should be replaced by a committee.

B

back room: a small, enclosed park lacking bushes.
bar: to many gay men, a place where you go to drink until you get picked up — either by a man, or off the floor.
bawdyhouse: in Canadian law, a place in which two or more individuals in official disfavour have sex.
bigot: one who invests his sense of personal worth in the arbitrary. A toad who believes that the essence of mortal splendour lies in the possession of warts.

If some folk have improper skins,
it follows, then, that some folk own
the finest skin, the skin that wins
the prizes with its perfect tone.
If some folk have improper love,
it seems that others must with ease
accommodate to proper love
correct despite deficiencies
— such that even if love turns to

war, a Punch and Judy show,
it still by its correctness earns
great virtue in its every blow.
And so it goes with skins and sex
this narcissistic comedy:
the 'rednecks' get their rosy necks
by blushing at "indecenty" —
their own indecent Vanity!

Ignatius Digg

bisexuality: attribute possessed by everybody, by nobody, or by some people. Utopia or limbo. In some cases, a learner's license for homosexuality. Bisexuality is often thought to be something to aspire to by individuals who would never consider broadening their tastes within the sex of their initial preference.
breeder: epithet referring to any active heterosexual, as: "Unfortunately, I descend from an unbroken line of breeders."

C

camping: asin 'camping it up.' The most elaborate way of repeating familiar jokes.
capitalism: the inverted tree-of-all-evil in which the 'root of all evil' is concentrated at the top. Leaves below are subject to seasonal layoff.
celibacy: fulfillment of a vow to hide one's sexual activity.
chicken: term of envy referring to a male person who has no stubble the morning after.
child molester: a paedophile with long, green fingers.
children: young, small human beings, used by some heterosexuals as a means of publicly flaunting their sexual proclivities.
civil rights: an official recognition that a minority contains a substantial number of voters.
clones: those who do not affect the mannerisms of chic nonconformists.
closet: basement suite of a heterosexual outhouse.
collective: committee with permission to bicker.
consent: transaction in which one deliberately and independently says "yes" to another's proposal. Knowledgeable consent: consent given with full knowledge of the implications of the decision, i.e., that consent which none of us save the prophets are qualified to give.
conservatism: the belief that your own constant complaints are valid, unlike those of troublemakers, shit-disturbers, and rabble-rousers.
couple-ism: the destructive myth that two people can get along together.
Crisco: bare-grease.
cruising: a reckless act often leading to the collision of two humans of similar make and model.
custody: lease to rent a child from the adult it will become. When in dispute, this is usually awarded to whichever of two parents most pleases an unbiased, opinionated ex-lawyer.

D

daycare: a danger to society, unlike babysitters, nursery schools, kindergartens, and elementary schools.
dear: among men, a term of affectionate disdain for someone who momentarily appears more foolish than the speaker.
disco: a series of thumps with orchestral backing. Inexplicably, it is associated by homophobes with the horrors of oral sex (— sucks).
dogma: uncompromising statements of principle or belief; as "People don't grow up — they just begin to overestimate their own importance," or "It is not sufficient to have compassion only for those who are cute."
drag: female impersonation. Consists largely of a thick layer of makeup into which stubble inexorably penetrates. The obscure sport of drag-racing is still practised in some areas. In this sport, a race is won by the person who can run the farthest without smearing makeup.

E

energy: affection or liking. To "have no energy for" is to disapprove of.
equality: the recognition that we all feel equally superior to one another.
erotica: depictions of naked men. Depictions of naked women are far less innocent and are known as "pornography."
estie ("EST graduate," colloquially): a born-again capitalist.

F

faggot: gay owner of woodburning stove.
faithhealing: the art of making irreversibly handicapped people feel guilty about their faithlessness.
family: 1. the combination of parents and their children. 2. a sacred institution, staunchly defended by Southern Baptists, Mormons and Mafiosi. The second meaning is not to be confused with the first.
fanatic: an anti-American with Asian, Latin or Semitic features.
fem: hobgoblin much feared by writers of classified ads. The fem is believed to appear as the mirror-image of the ad-writer, except that it is wearing full drag. It mesmerizes its victim and carries him home in a sack made of pantyhose.
feminism: the first movement which, when fully successful, will not go down in the history of Mankind. At present an uphill struggle:

Teach all your daughters, and every son
what pride we've earned, what rights we've won;
then rest an hour, whilst sets the sun:
a feminist's work is never done...

Virginia Coyotte

"fisting": a revisionist interpretation of the old adage, "the way to a man's heart is through his stomach." Some people say fisting is a real extension of our sexual frontiers; others maintain that it is merely a blind alley.

G

gay: abnormally happy.
gay liberation: militants engaged in a wicked attempt to beleaguer gays into abandoning their most basic principles of self-abasement.
gay rights: human rights casting a bugaboo's shadow. According to the right wing, gay rights are always achieved at the expense of someone else's rights. For example, some conservative heterosexual men are fearful that gay rights abrogate their own right not to have to worry about wearing a strategically-placed cork.
gentle: in life, non-warlike. In sex, bambisexual.

I met a bambisexual,
a cuddly-wuddly lad.
He cuddled some, and wuddled all
the rest and said, "I'm glad."
He further said, "I like the kind
of man who favours hugging."

'Tis more to my own taste, I find,
than balls with chains a-tugging.
My gentle man likes true romance
and tea on sunny morns,
and if by chance he picks a rose
he doesn't wear the thorns."

Wilbur Wimplegon

ghetto: a cluster of two or more businesses serving gays.
girl: a man of any age.
good friend: memento of a deceased relationship.
gossip: a method by which many of us fulfill the golden rule.

H

herb: plant which stimulates the imagination.
heterosexuality: that which impels one to move to the suburbs.
history: scandal warmed over. A repository of famous justifications for being pro-lesbian and pro-gay.
Children, Whitman wasn't gay —
he just took men to bed.
"We're just good comrades," he would say,
"I hope you've not misread;
for when two men lie arm-in-arm
their thoughts become complex,
but with a woman there'd be harm:
'twould lead, I fear, to sex!"

Muriel Cubberd

homophile: one who collects homosexuals, or who esteems fine homosexuals of good vintage.
homosexual: a being endowed by some with superhuman powers of destroying moral fibre. According to legend, moral fibre was pressed from hemp until homosexuals discovered that the plant could be smoked.
human being: a gay person who does not wish to be thought of as gay.
hustler: an independent youth earning more than minimum wage.

The perils of a hustler's life
may climax in an early grave,
but still, I'll never know the strife
of being a McBurger slave.

"Hustler's Working Song"

I

immoral: obsolete expression meaning "politically incorrect."
increasing: not decreasing in the manner desired. Alternatively, new to the cognizance of the speaker, as: "When I was in the crib there were no

homosexuals around. Now, increasingly, they are everywhere."
intelligence: the ability to be convincingly pretentious.
invert: upside-down homosexual. There are many inverts south of the equator.

J

journalism: the art (or science) of expressing life as a series of clichés.

K

KKK: ferocious, stupid race distinguished by skin colour, specifically a red hue of neck. Some 3-Ks have an embarrassing tendency to bite out or shoot off their own freckles and moles. Others have become unhinged when confronted with bagels. They often put forth the claim that Jesus Christ was born in a Louisville mobile home park. The son of a humble gunsmith, Christ went to Palestine to arouse antisemitism among the Romans, and later chose to commit suicide after being labelled "King of the Jews." KKKs produce offspring, and to the extent that children resemble their parents, these nitwits can be thought of as a sexually transmitted disease.

L

leather: material used in the manufacture of clothing. It is noted for causing the human exterior to resemble that of a bald cow.
lesbian: according to legend, a person who is distinguished from a truck driver only by her vastly smaller income. In real life, a person who incurs the wrath of many men simply by being independent.

Though she's often seen in skin magazines
the lesbian feels estranged
from a system which only lets women make love
when their limbs are man-arranged.

Vidalia Sapphoon

lesbian woman: the female analogue of the gay male man.

liberal: one who uses forked tongue to lightly tickle objects of condescension on both sides of the status quo. This action may be used to distract opponents from the fact that the liberal is liberally helping him/herself to their money.

libertarian: a dismantler of government influence on the economy. In general, someone who is uncomfortably aware that money does not vote.
libertarian (left-wing): one who believes that humanity might be led to freedom if only people had the courage to go where their erotic impulses directed them. In men, the process of finding freedom would somewhat resemble dowsing.

lisp: an unnecessarily sibilant pronunciation of the common English word "lithp." Lithping is most common among speakers of Castilian Spanish ("Ethpañol"), all of whom have had strong mothers and weak fathers, or authoritarian fathers and weak, clinging mothers.

M

macho: the sound of a sneeze billowing through a heavy moustache.

Marxism: the philosophy which teaches that all oppression arises from the capitalist class structure, with the exception of the oppression of gays, women, religious groups, national minorities, artists, and workers in Marxist countries.

mellow: as unflappable as the wings of a dodo. The emotion of human turtles who do no yet realize they have no shells.

militant: determined; not easily daunted; as, "The child was born after two hours of militant labour unrest."

monogamy: sexual macrobiotic diet and/or sexual manna. Morally-legislated obsessiveness and/or state of grace. Primarily known amongst geese; claims of discovery amongst certain groups of Baptists is unsubstantiated at present. Only known evidence: bumper stickers which say "Honk if you love Jesus."

morality: to conservatives, the philosophical underpinnings of the quest for more.

Mormonism: religion which beatifies reproduction and uses beehive as its symbol. Unfortunately, ninety-nine per cent of bees are non-reproductive.

movement: as in "The Movement." An often directionless milling activity participated in by large numbers of idealists. Often stimulates interne-cine combat.

N

New Right: God's wolves-in-sheep's-clothing.

normality: hypothetical characteristic ascribed to people inhabiting particularly monotonous utopias. This term can also be used by any individual who wishes to describe the essence of his or her own nature.

nuclear power: electricity for nuclear families.

P

Perrier: a mechanism by which cultural superiority can be swallowed.
poker: male organ. Term is used primarily in lavender-shaded purple prose. Synonyms: rod, tool, hotrod, spanner, torque wrench, butterfly nut, drainpipe.

poodle: a high-camp hairstyle imposed on an otherwise undistinguished dog.

poppers: an attempt to involve the sinuses in sex or dancing.

precedents: posts in the judicial pinball machine.

promiscuity: a medically unsound activity which transmits indigestion, apoplexy, night sweats and high blood pressure among large numbers of prudes.

psychiatrist: a mental dentist who attempts to rid you of painful realities. A fitter of mental false teeth.

Puritan: person who believes that worldly pleasure, especially when found in the sexuality, is entirely evil. A human prune struggling to wrinkle itself out of contact with existence. A black hole of human disillusionment.

Q

queer: word which has been returned by gays to the English language, in exchange for the word 'gay.' This represents a total saving to the English language of two letters.

R

radical fairy: a small, winged creature with insignia on its fuselage. Sometimes referred to in literature as faery, faerie or faeriee. Tends to excavate clothing of prehistoric women and wear it at ceremonies.

rapist: one-man concentration camp.

recruitment: a highly imaginative hypothesis which attempts to account for both the origin of gay men and for the fact that many of them have short hair.

reject: (pronounced REE-ject). Someone less appealing than you were last time you got rejected.

rejection: the art of dodging in mid-tackle; or, the state of being dodged in mid-tackle.

relationship: liaison usually involving two people and their dirty dishes.

respectable: familiar with Roberts' Rules of Order (— gay leader).

right wing: along with the left wing, half the propulsive force of a flightless bird.

roommate: one member of the obligatory relationship in which compulsively neat individuals and slob acquire knowledge of each other.

rough trade: person rendered dangerous to health by the possession of three-day-old stubble on chin.

S

sadomasochism: power games for fun rather than profit.

San Francisco: Mecca-by-the-Sea, in spite of the fact that every rainstorm, high wind, and earth tremor is a sign of God's disapproval. City where the Wrong People Vote. A seaport:

Red eyes in the morning, sailors take warning.

Red hankie at night, sailor's delight.

Old San Francisco Rhyme

scat: translation of many social transactions into a more literal setting.
sexism: exercise of the Divine Right of Things (as in, "Don't play with that Thing").

sexual harassment: the bane of working women. Justifies lower wages because constantly-antagonized workers produce less.

shock: a politically-marketable form of feigned surprise.

sissy: a young boy engaged in any productive activity, e.g., art, cooking sewing.

size: length.

small town: a device for close personal surveillance more diabolical than any yet invented by totalitarian regimes.

Sodom: a city which was destroyed because its inhabitants were rude. The biblical story of Sodom relates the condemnation of a gang of marauding men who attempted to extort knowledge (or "knowledge") of visitors to the city. Story is often used by Sodomites (rude people) to coerce gays into becoming straight.

Steve: boyfriend of first gay man. This colourful creation legend is said to have been invented by Rev Jerry Fallwell. The story of how Adam and Steve produced the human race is no more puzzling than the story of where Cain acquired a wife.

Stonewall Inn: place where the limp wrist ceased to be a salute to higher authority.

stud: person distinguished by industrial-strength virility.

sugar daddy: male cornucopia, or horniness-of-plenty.

T

tacky: not reflecting our own eccentricities, especially in the case of trivial details.

taste: the refined ability to distinguish between the acceptable and the truly repulsive: the virtue of having a stomach which can turn on a dime.

tearoom: a secret meeting place where policemen indulge their most basic urges.

terrorist: reprehensible person who fails to wear a uniform while bombing, kidnapping, or assassinating other people.

together: well-adjusted, serene. Often said of fecal material.

tomboy: young girl who gets sufficient exercise.

towel: in a steam bath, a reminder of that which can be removed.

transsexualism (male): gender Ms-identification.

trashy: unusually candid; forthright. "Trashy bitch": fine, upstanding citizen.

trick: a disappearing act.

Truth: self-interest.

U

unhappy: 1. Joyful for the wrong reasons; irreligious. 2. Deserving to be the object of a self-fulfilling prophecy of gloom.

unnatural act: any everyday human act not equally typical of cattle, sheep, and horses. Singing, smoking, and various heterosexual and homosexual acts are included.

V

VD: a form of lightning which regularly strikes twice in the same place. If VD didn't exist, the Roman Catholic Church would have to invent it.

W

water sports: the only known sports not (officially) trained for by East Germans. Situation can be expected to change dramatically if these sports are ever included in the Olympics.

weamaughan: politically-correct spelling of 'woman' in Outer Hebrides. The correct spelling of 'woman' ("womyn," "wommon," etc) remains controversial; one feminist group has neatly solved the problem by printing buttons which say "Proud Wo."

whore: man who has a great deal of sex for no money.

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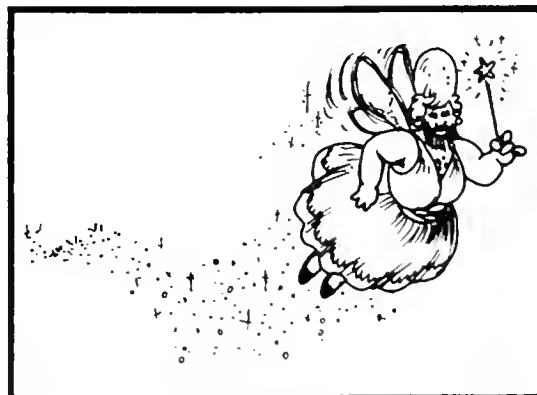
A satirical dictionary by Richard Summerbell Illustrations by Paul Aboud



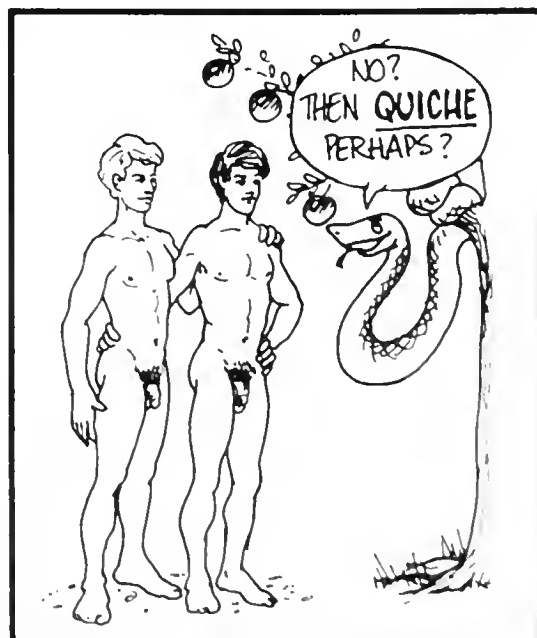
KKK
With bagel



Poodle
Various hairstyles



Radical fairy



Steve
With Adam

Are we responsible for our biased passions? Ken Popert on the "web of racially tinged desire"

Race, moustaches and sexual prejudice

I'm not really a homosexual. No, it's not men that turn me on. It's moustaches. To my eyes, all of humanity is divided into two groups: those with moustaches and those without. I am a moustachosexual.

Recently, *TBP* declined to publish an advertisement which featured two magazines. One of them was entitled *White Assed Super Pricks*, with the first letter of each word emphasized in a contrasting colour, so as to spell out *WASP*. Also on the cover were the flashlines "Unethnic" and "Unorthodox."

Our brief debate over this ad revolved around a presumed conflict between two groups of readers. Should we refuse the ad in order to protect our nonwhite readers (and workers) from possible insult or injury? Or should we accept the ad to inform readers with a legitimate sexual preference that this magazine is available?

In retrospect, that discussion seems simple-minded.

Yes, the cover advertises that the magazine contains photos of white models only. But think: how does that make this magazine different from any other skin magazine on the stands? It doesn't, of course. Black models are rare, asian and native models almost nonexistent. What makes this magazine different is that it renders explicit what other porn mags leave unspoken: the racial content of gay male porn. But to what end?

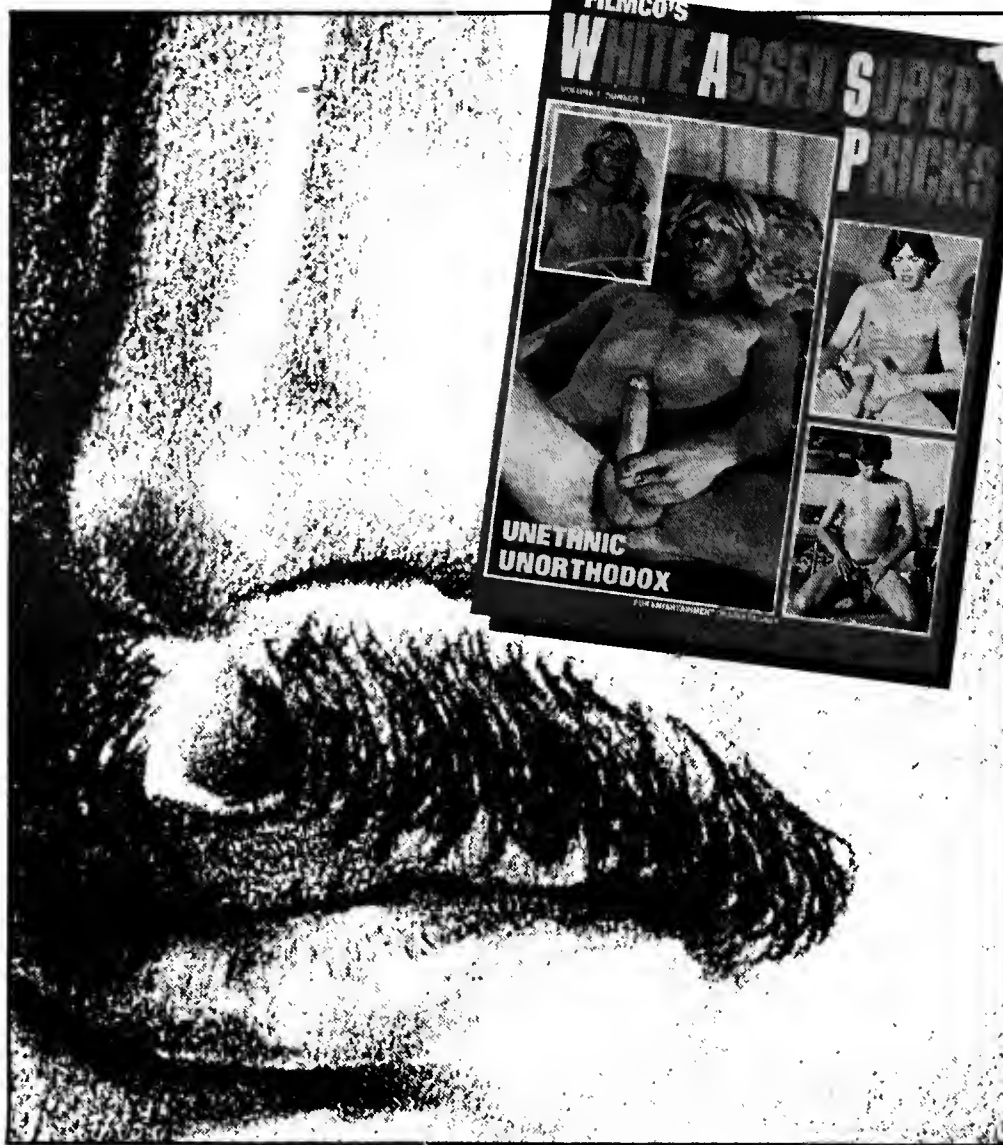
Well, it could be a bid for the openly racist buyer, those white supremacist types who patronize only white businesses, that sort of stuff.

But this magazine could be *making fun* of the racial aspects of gay male porn. The term "WASP" isn't part of a racist vocabulary; in fact, it's usually employed in antiracist contexts, as a put-down of the group seen to benefit most from racism. Is "unethnic" a common racial slur? And "unorthodox," an apparent reference to the all-white content of the publication — given the almost uniform whiteness of gay male porn — could be tongue-in-cheek.

Of course, we only have the cover to go on. Whether the magazine as a whole makes fun of racism or appeals to it — or both, as the most sophisticated products often do — we cannot say.

Most of us, it is said, are born neither homosexual nor heterosexual. We are simply born sexual; anything that's warm and moves can arouse us. But early on in our lives, perhaps even before we learn to talk, the range of our desire is narrowed down and fixed. Somehow — no one knows how — we sort people out into the desired and the undesired. Maybe it's subtle hints from the adults around us. Maybe it's a preference for one parent rather than the other. Maybe it's something in our food. Maybe it's something in our brains. Maybe there is no single reason.

What is clear is that this focussing of our sexuality, although mysterious, is not completely arbitrary. If our desires were dictated by random elements in our environment or in ourselves, we would expect to find a much broader range in



human sexuality than is actually apparent. For example, there would be significant numbers of men turned on only by left-handed women. Or women who would go wild over women with green eyes, but would be unmoved by any other eye colour.

What we observe is that the human features that do emerge as stimulating for large numbers of us are those characteristics which define the edges of social conflict: age, sex, race and class, to name the most important. Those pansexual, polysexual babies grow up into men who lust after men, whites who seek asians, businessmen who want to do it with construction workers or street kids. So, if we don't know exactly how human sexuality gets defined, we can easily see that the society around us must exert a large influence.

And so we get what we see whenever we turn to the personal ads in any gay publication, where desire advertises itself. First, the ubiquitous GWM: gay white male. The very fact of abbreviation tells how often the phrase is used and how useful it is to men who wish to define their sexuality in twenty words or so. And then: "Indonesian adores GWMs," "blacks welcome," "oriental seeks masculine male," "white male seeks black lover," "GWM wants to meet attractive orientals," and so on. These phrases lie at the centre of a web of racially tinged desire whose subtle filaments cling to many of us.

Take us moustachosexuals. It seems innocent enough, if a bit limiting, to be especially excited by moustaches, cutely eccentric, almost fashionable, not close enough to a fetish to register as weird or bizarre. And yet... by acting on this pref-

erence, whom do I exclude from the field of my desire? Well, women, of course; homosexuality is the foregone consequence of male moustachosexuality. More seriously, my preference excludes many (most?) asian and native men, since facial hair is less common among them than it is among blacks or whites. So, is my preference for moustaches a covert or indirect racial bias? Let's say for the sake of argument that it is. Or, to go further, suppose I find that white men and black men turn me on, but not asian men or native men? Does that make me a racist?

I don't think so. There is an important distinction to be made between me and my sexuality. It is not without reason that we call desire a *passion*, that is, something which comes over us, which we undergo, which we *suffer* if you like. We are not responsible for it, for its being the way it is; we *are* responsible for controlling it. That is the traditional, theological point of view. The modern truth is not so different. If I and my desires part company on certain matters, it is because my sexuality was shaped for me before I had any opinion on these matters. If my sexuality is racially tinged, it is not because I am racist, but because I have grown up in a society which attaches great importance to race.

In this confusion of race and sex, it is not easy to assign blame. Whether we're white, black, asian or native, we all become the victims of racism when it impinges on sexuality. In love and in sex, as in most other things, gay people face very limited choices. Racialized sexuality reduces our choice, whether we're the excluder or the excluded, by that much more. You might counter with "That's

easy for you to say; you're white and least likely to be excluded."

True, but consider this analogy. Sex is really hot for me only when I feel that I have the upper hand, that I am in control. This is probably a relic of my heterosexual upbringing. I feel it as a deprivation. I sometimes forego sex with an attractive man because it's clear he won't let me take charge and that I won't therefore enjoy it. I envy men who can let the lead pass back and forth according to their desires. I have to choose my partners from a smaller pool. And if I were hot only for other white men, I think I would feel that too as a deprivation. Now, I'm not saying that this loss of possibilities equals the pain of being rejected for reasons of race. But it *is* a situation in which there are no winners.

I know there are people who would say we have to struggle to overcome the racism in our desire, to remake our sexuality so that it more closely reflects our most thoughtful selves. Well, it's a noble sentiment, but what would it mean in practice? Should we push ourselves into sex with individuals we're not attracted to as a way of breaking down the barriers? That strikes me as truly repulsive. What reason is there to believe that, if you do often enough something that doesn't excite you, it will finally become exciting? Many things have been touted at one time or another as aphrodisiacs, but I've never heard dutiful repetition recommended. No, desire won't be forced. And what about your partner? How would *you* like to find yourself in bed with someone who's there not because they're enjoying it, but because they think they ought to be there? Wouldn't you feel used?

And doesn't the notion that we should modify our sexuality according to morality or politics subvert the intent of gay liberation? If we set ourselves the task of somehow struggling against the racism in our sexuality, why shouldn't others set us the task of overcoming the sexism in our desire, overcoming our homosexuality? There lies the root of the matter. Gay liberation, before anything else, stands for the integrity and inviolability of sexual desire, the right of men and women to choose their sexual partners according to their needs. No matter how well intended or how good the end, we can never allow anyone to prescribe our sexuality.

My conclusion is that we are not responsible for the content of our desires, that we cannot be blamed for whatever racism or other prejudice they may contain, that we cannot change the negative aspects of our sexuality and that no purpose is served by feeling guilty about them.

The most constructive target in the fight against racism is not our own desires, but the institutionalization in our own community and in the surrounding society of racial inequalities imposed with calculation: a management policy, for example, of excluding people from a bar or bath on the basis of race. It is there that the powerlessness of racial minorities is felt.

Racism will go out of our sexuality when racism goes out of society, and not before. □

Fassbinder's Querelle: Our Lady of the Discos

Jean Genet's *Querelle of Brest* is set in the underworld of the French seaport, a machismo world of convict prisons, brothels and murders. Danger clings to that book like the fog that is its pervading image; the whole thing is suffused with male power, debasement and love. Fassbinder's adaptation (a film "about" the novel) is installed on a deliberately false studio set, a Brest of painted granite, mirrors, risers and scrims. His actors aren't directed, they are posed in little tableaux. The concept is too stagey to work even on the stage. Bathed in the golden light of a perpetual sunset, *Querelle* is a series of dirty holy pictures.

When Genet gives us the verbal equivalent of horny saints in a chromo, he does it to freeze the moment and, by poetic analysis, to flesh out the pornographic flatness of the characters with his own brand of transubstantiation. He isn't big on action (although *Querelle* is his plottiest novel), but he does know how to take a flat, homoerotic archetype (The Sailor, The Cop, The Tough) and transform it into something profound. Like him or not, Genet aims for and gets deep inside your guts. Fassbinder's stylized movie is obsessed with surfaces. It's Genet without guts.

Fassbinder sticks to this superficial content of his throughout. Everything has a dulled sameness, including the performances, none of which are particularly enjoyable or even interesting. As *Querelle*, the murdering sailor who expiates his crime by giving himself sexually to figures of authority, Brad Davis is neither frightening nor compelling. In his sailor suit with T-shirt tailored to display pec cleavage, he is always and only a Hunk. Franco Nero's Lieutenant Seblon, the officer obsessed with this thug Blueboy, has a suggestion of archness, but nothing camp enough to bring him to life. There is no threat in his obsession, no sense of degradation, nor even convincing lust. When he finally gets his hands on *Querelle*, the scene has no resonance; it's just a soft-core turn-on.

Unluckiest of all is poor Jeanne Moreau as Lysiane, wife of the brothel owner and mistress to *Querelle*'s brother Robert. Badly miscast and miserably used, Moreau sits looking like Death under blue spotlights; she drones on and on about cock size while a few feet away on her bed *Querelle* or Robert masturbate and ignore her. It's a thankless fag-hag role, but if Moreau were a little livelier — if Lysiane weren't such a morose nag — we wouldn't feel half so embarrassed for the actress.

Fassbinder has transformed Genet into disco fantasyland. Mario, the corrupt cop to whom *Querelle* gives himself, has been remodelled on the lines of a leather queen's fantasies — leather vest, bare biceps and all. It's the same with Gil the stonemason and his pals from the brickyard; Fassbinder has them dressed in cute little matching tin hats. When they all troop on stage, they're such marketable commodities that they resemble nothing so much as a party of chartered accountants all tarted up in working-class drag to go cruising. Their reality is gone, and with it, their purpose. In the case of Gil, the killer who finds *Querelle* through murder, the point of Genet's



"Always and only a Hunk": Brad Davis as *Querelle*, right, with producer/actor Dieter Schidor

novel is trivialized and lost.

Fassbinder may have seemed like a director to make Genet work on the screen. He was gay, after all. He even wore leather. But he was a director who aspired to slick surfaces. When he tosses off fantasy technique — as when Seblon, Mario and the camera make dizzy circles around *Querelle* — it's technique and nothing else. Fassbinder's view of the world he filmed seems so cynical that the highest its inhabitants can aspire to is to be displayed in one of his movies. Cinematic poetry needs depth to hang onto or it's merely doggerel, no matter how nifty it may look.

Jean Cocteau, who did fuse poetry with moviemaking, might have been able to put *Querelle* on the screen with eroticism and power. Fassbinder has merely given us quotations from Genet out of context.

"I love you. My hate is only camouflage," the brothers say as they engage in one of the most pretentiously choreographed fight scenes ever filmed. Crotches swell, a male choir sings "oooo-aaaahhhh," and Christ himself passes by, lugging His cross through the papier-mâché streets of Brest. Did Fassbinder even care about Genet or his book? Perhaps Moreau is right when she sings her dreary little song: "Each man kills the thing he loves. Da dee da dee da da." Fassbinder's *Querelle* is all dee dahs. Don Hannah

TRANSSEXUALISM

Trapped in confusion of sex and gender

The Gender Trap by Chris Johnson and Cathy Brown with Wency Nelson. Proteus, 1983. \$21.50.

"You ought to write a book." Numerous knowledgeable and well-meaning people have made this comment to me after a television, radio or press interview. My reply is often a noncommittal grunt. Knowing the initial impact of the Christine Jorgensen story, a number of transsexuals have tried their hand at autobiography; most have mercifully failed to find a publisher.

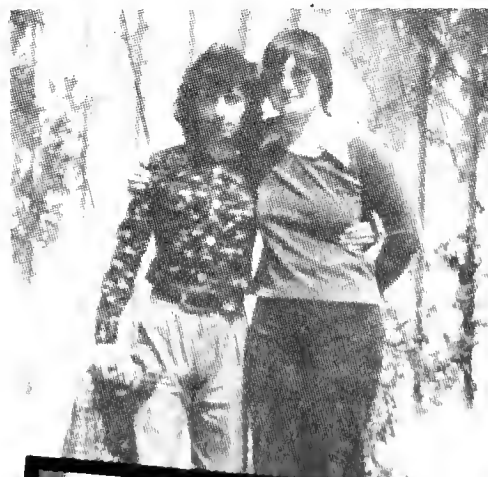
It was therefore with a certain trepida-

tion that I approached the task of reviewing *The Gender Trap*. "Does it have anything new to say?" I asked myself. Would this new book relate a different story?

The Gender Trap describes itself as "the story of the world's most unusual couple — they met and together decided to have a child before pursuing the sex changes both desired so much."

It is the story of Eugene and Anne. Eugene is the son of itinerant Irish parents and is brought up — if such it can be called — in a dogmatic Catholic tradition. Society sends him to a "training school" which is a twentieth-century disgrace; it is no better than the nineteenth-century reformatory. Eugene's childhood is enough to make any growing boy a social misfit. The wonder of it is that he rises above this and becomes a master of Kung-Fu. This is the sort of compensation to which the male-to-female transsexual often resorts, but always without relief. I know of at least

Eugene and Ann; Chris and Cathy with child: "The world's most unusual couple..."



half a dozen transsexuals who have been successful in the armed forces, and I know of one transsexual Kung-Fu teacher who ended it all in suicide.

Eugene appears as a classic transsexual — at the age of five he knows that he doesn't *feel* like a boy. This is the true experience of the transsexual, the experience that has been put so glibly as being "a man trapped in a woman's body." It horrifies me to know that there are professionals who will not look at a gender dysphoric (transsexually inclined) person unless he or she utters that trite statement. What *does* it feel like to be a man? What does it *feel* like to be a woman? I have yet to meet the genetic male or female who can tell me. Certainly *The Gender Trap* does not answer the question — it serves only to point up the traditional expectations of our society.

Anne's background is entirely different. She is brought up in a fairly stable, protective artisan's home in the heart of industrial England. She is a bright student who is successful in high school, winning a place in university where she meets a boyfriend whom she eventually marries. But she is a tomboy whose mother cannot keep her in dresses and who is never so happy as when she is tinkering under the hood of the family car. "Everyone imagined it was a phase I'd grow out of," she remarks — a common occurrence with transsexual females.

Anne's marriage produces no children because neither partner wishes that responsibility. Anne abhors the idea of giving birth and appears to be totally lacking in maternal instincts. When she does eventually have a baby, it is her partner who assumes the mother role.

Life is full of coincidences, but none more remarkable than those that bring Anne and Eugene together. The story itself could seem far-fetched, but so is the story of any sex-change, unless we can accept the fact that, throughout life, there are things that we cannot understand.

Writer Wendy Nelson seems to have been more concerned with producing a readable "autobiography" than with researching the truths of gender dysphoria. She confuses *sex* and *gender*, and lacks knowledge of the medical and surgical procedures involved in sex reassignment. She tells how Anne and Eugene meet "Dr S," who relates "the cold, clinical details of converting penis to vagina, clitoris to penis." This is arrant nonsense. In male-to-female sex reassignment the penis is amputated and part of the stump used to form a clitoris. A neo-vagina has to be created by incision. In female-to-male reassignment, hormone therapy may lengthen the clitoris to about seven centimetres, but it is inadequate for complete penetration and cannot be used for urination. Phalloplasty — the surgical art of creating a penis — is still in a very rudimentary stage of development.

As well, Ms Nelson is misinformed in calling Dr Robert Stoller "the one man who has attempted to make any lengthy study of transsexualism." Stoller's *Sex and Gender* is now fifteen years old. The pioneer work of Dr Harry Benjamin and the very solid research carried out by Dr John Money at Johns Hopkins are completely overlooked.

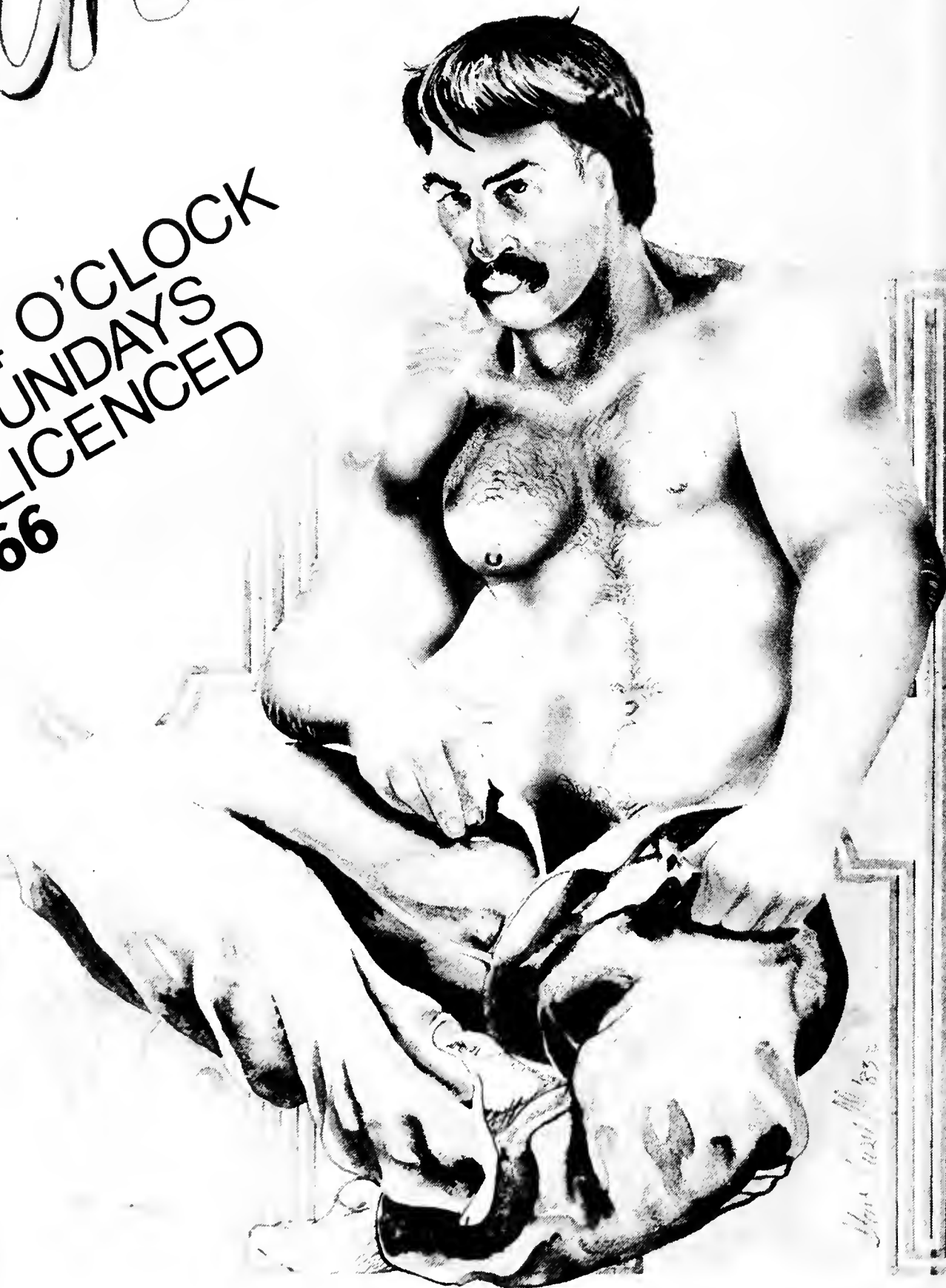
Does this book say anything new? To those who have read very little on this subject, the answer is "yes." It illuminates the problems of acceptance by society of transsexualism. To those who have read considerably, it poses but one question — how will the child of such an unusual union adjust as she grows up?

Susan Huxford

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War, bar culture and the making of a "people"

Sexual Politics, Sexual Communities: The Making of a Homosexual Minority in the United States, 1940-1970 by John D'Emilio. University of Chicago Press, 1983. \$24.95.

In order to analyze the history of the pre-Stonewall homophile movement, John D'Emilio poses a larger question: how did homosexuality, which for centuries had been viewed as a sin which anyone might commit, or an individual affliction characteristic of a perverted few, come to form the basis for both a political movement and the constitution of a "people"? How did the constituency for a homophile movement emerge, and why did it produce a movement only in the '50s?

Much of the important recent work in gay history has identified the origin of a distinctive gay identity in the ideological construction of "homosexuality" as part of a system for identifying and regulating sexual desire, and particularly in the development at the turn of the century of a medical model of homosexuality. One of the great strengths of D'Emilio's work is his effort to situate the emergence of gay identities and subcultures not simply in the discourse of the elite, but in the changing social conditions which made an organization of sexuality possible.

He begins his inquiry in the late nineteenth century, when, he argues, the development of industrial capitalism first made a distinctive homosexual identity and subculture possible. In pre-capitalist society, people could survive only by participating in a highly integrated family economy, which prevented them from organizing a homosexual way of life, even if they occasionally engaged in homosexual activity. But the development of a capitalist free-labour system made it possible for increasing numbers of people — and especially men, more likely to earn a living wage — to support themselves outside the family economy and thus to develop an autonomous, sometimes homosexual, personal life.

This process continued slowly for half a century, until it was suddenly and enormously advanced by World War II, which D'Emilio calls a "nationwide coming out experience" for lesbians and gay men. The war served to remove millions of young men and women from small towns and familial supervision and place them in a single sex environment, in which the possibilities for homosexual exploration were greatly enhanced. Many soldiers and WACs who would later marry had the only homosexual experiences they would ever have; countless others had experiences which changed their lives. Civilian women moved in together in the absence of men, and war-time defence jobs paid them the living wages generally denied women. The number and diversity of gay bars expanded vastly. Many cities saw them for the first time, and ports of embarkation, such as New York, San Francisco and Los Angeles blossomed as centres of gay life.

The end of the war curtailed this freedom as abruptly as it had begun. In the context of the post-war insistence on personal conformity and celebration of suburban family life, the new visibility of homosexual deviance resulted in unprecedented repression. Constant police harassment, FBI surveillance, and purges in the military, the State Department

and other agencies marked gay life in the '50s.

The sudden growth of the subculture during World War II made a homophile movement possible, argues D'Emilio, and the intensified repression it faced in the Cold War years made it seem particularly important — although difficult — to establish. Here as elsewhere, D'Emilio's account demonstrates the extent to

between men and women, the debates over strategy, and the changing attitudes of the homophile leadership not only towards established authorities, but to their own supposed constituency in the bars. By paying particular attention to the debates over strategy, he implicitly draws lessons from the organizing of the past for the work of the future. For while the general contours of American

Margaret Meat (Chairperson of the Native Art Which Is Stencilled/silkscreened Onto Burlap and Canvas Committee, Department of Consumers' Affairs, Ottawa):

"First off, I like things Canadian and Canadian things. I am terribly proud of *The Body Politic* for introducing us to all sorts of new and exciting minorities in this country and we can hardly wait to see your pavillion at Ontario Place... and isn't it a shame about John Damien? I saw him make lasagne with Ann Bancroft on Merv Griffin and he looked sooooo sad."



Who reads *The Body Politic*?

First in a series of reader profiles by Gary Ostrom

which the possibilities of the lesbian/gay movement were shaped by general trends in US culture and politics. The men who founded the Mattachine Society in 1950 had been politicized by the militant struggles of the Depression years, and as leftists, they proposed a radical political analysis of homosexual oppression and militant organizing strategies to resist it. But the general conservatism of the '50s stymied their efforts. Red-baiting provoked a crisis in the fledgling organization and the founding militants were quickly replaced by conservative leaders more interested in assimilation than self-definition and resistance.

The fervour of the '60s, in turn, made a new homophile militance possible. Inspired by the black civil rights movement, gay leaders such as Frank Kameny, Barbara Gittings and Randy Wicker adopted its minority group analysis and militant tactics, organizing unprecedented public demonstrations and renouncing the authority of the medical profession.

By claiming the right to define and seek for themselves, gay activists laid the groundwork for the explosive burst of gay liberation at the end of the '60s. But the power and strategy of the liberation movement depended as well on the influence of the counterculture, on a segment of the bar scene and on the emergence of a new generation of gay leaders schooled in the defiant confrontational tactics of the New Left.

D'Emilio tells the story of homophile organizing in rich detail — the struggles

politics may have determined the possibilities for change, it was up to the movement to make use of those possibilities. In particular, while the general liberalization of sexual norms in the '60s would have affected gay life in any case, the movement seized this opportunity to expand and enlighten the public discussion of homosexuality.

D'Emilio argues that, in addition to the general political climate, the rudimentary development of the gay subculture forestalled the growth of the homophile movement before the late '60s. He believes that the minority group analysis of Mattachine's founders was defeated not only by post-war repression, but by the fact that most homosexuals, living in a poorly developed gay subculture, continued to view their homosexuality as an individual condition or affliction, rather than as a basis for group identity. Thus one of the most important contributions of the homophile movement was its success in helping the gay subculture develop in the '60s, through generating media coverage and organizing defences of the bars.

This argument is one of D'Emilio's most arresting points, but also one of his weakest. The problem is his lack of evidence about the bar culture, which remains shadowy and unexplored except in his chapter on San Francisco. He can only speculate on the self-perception of the various groups of people participating in the subculture, but their consciousness is key to an analysis of the making of a homosexual minority.

Throughout the '40s and '50s, the bar

scene seems to have produced a greater sense of cohesion, group identity, and even defiant pride than most of the "movement" enjoyed. The "flagrant homosexuality" of the bar dykes and drag queens, which so offended movement activists intent on assimilation, bespoke a fierce self-affirmation and defiant politics of resistance, as Joan Nestle has suggested (see "Butch/Fem Relationships: Sexual Courage in the 1950's" in *Heresies N° 12: The Sex Issue*; reprinted in *TBP*, September '81). Their experience also challenges the monolithic view of the subculture as laden with guilt and self-doubt, and too rudimentary to provide a sense of identity and community.

D'Emilio's analysis of the movement's ambivalence towards the bar scene in the '50s, and the process by which movement and subculture fuse in the '60s, is fascinating and, I think, basically right. But this history of the homophile movement's relationship to the gay subculture points out how much more we still need to learn about the subculture itself before we can fully evaluate the movement — and alternative vehicles of homosexual resistance and self-definition.

The earliest chapters of D'Emilio's book, on pre-World War II gay life, necessarily remain even more tentative simply because so little evidence is yet available. Precisely what distinguished the "colonies of sex pervers" identified by medical observers in numerous cities in the late nineteenth century — colonies which threw enormous drag balls and had well known cruising areas and centres for socializing — from the bar culture of the '50s is still not understood. Current theories about how they differed, and about the organization and phenomenology of homosexuality in the nineteenth century, continue to rely more on fragmentary information and imaginative reasoning than on substantive historical evidence.

But to raise such questions is not to question D'Emilio's stunning achievement, for his work has enormously enriched our understanding of the past and increased the sophistication of the questions we can now ask about it. Impressively researched, rich with insight, and a pleasure to read, *Sexual Politics, Sexual Communities* provides the most suggestive interpretation yet available of the making of a homosexual minority, and a powerful account of the twenty years of struggle before Stonewall. It is a history which instructs and inspires.

George Chauncey Jr. □

PRISONS

Sex and statistics behind the wall

Men Behind Bars: Sexual Exploitation in Prison by Wayne S Wooden and Jay Parker. Plenum Press (Renout in Canada). \$21.25.

Books filled with statistics and charts bore me to death. The first time I read *Men Behind Bars* I was bothered by the fact that there were a lot of figures which were totally meaningless to me. Meaningless, because here I am in a Canadian joint, and this book talks all about black-white relationships, Chicano relationships, and all that. What does that have to do with me, up here in a prison that is fifty percent white and fifty percent native?

But some things, like sex and good books, get better the second time around. I quit concentrating on the statistics and started reading the message.



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Ignoring the fact that the study done by the authors was of a California men's prison and therefore didn't completely apply to me here, I began seeing myself walking the corridors of that joint, waiting for three big dudes with ten inches crowding through the door to my cell telling me it was going to be "shit on the dick or blood on the stick."

I read about the treatment of Gays and how they (we) become abused, not only by other inmates, but by the system. To hell with statistics, baby, I don't care if you're in California, Canada, Australia or Turkey, the score is still going to be the same.

Men Behind Bars deals with all aspects of sexual life in prison — the treatment of Gays (perfectly all right to be Gay, as long as you are effeminate and hook up with someone who is not Gay), the "kids" (and how they become kids, young inmates who trade sex for money, dope or protection) and inmate and staff attitudes towards sexual activity within prison.

The authors make a point of declaring the difference between homosexuals and men having sex in prison. I think it's about time that someone had the balls to do that. In prison, we so often hear of "homosexual rape" or "too much homosexual activity." Yet, as the authors point out, and as I have tried to explain to countless Wardens and other prison officials, it isn't the homosexual who's creating the problem, it's the god-damned straights.

I hate statistics, but, since they're available, let me quote a few for you:

- Of the two hundred inmates surveyed, (which was about ten percent of the prison population), nine percent had been sexually assaulted in prison.
- Of those eighteen guys, all had been assaulted by so-called "straights," and were forced either to give head or get fucked. All were young, new to the system and had never had sex with a guy before.
- That nine percent went through physical assault — beatings, not just verbal abuse or pressure.
- Of the Gays who were in the study group, fifty-two percent stated that they were frequently pressured into having sex.

Get rid of the straights and you may reduce the sexual activity within prisons.

Interestingly enough, there was one statistic that supports what I've been saying all along: only twenty-four percent of the Gays interviewed said they had more sex in prison than on the street, and only thirteen percent said it was better. (See, I'm not having as much fun as you think I am.)

The authors managed to get interviews with staff members as well as inmates. Staff reaction was as expected: basically, "just don't get caught." Sexual activity should be expected in a prison, and by and large it is tolerated as long as it doesn't get out of hand or become blatant. The "don't get caught" attitude that is identified in the book, though, shows that we are still at the mercy of some guards who put their moral values out for all to see and go on a fag-hunt from time to time.

The authors describe in detail and with uncommon accuracy the many different methods used to turn a guy into a kid, the treatment of homosexual inmates by other inmates, and the main categories of Gay inmates. (Not all of us are screaming queens, honey. Take me, for instance: I may be called "Ethel," but ain't nobody getting these biscuits.)

Despite the fact that some of the information is going to be confusing to Canadian readers, or inmates, the

material in the book does provide us all with a better understanding of prison life and of the basic homophobic attitude of administration — in that they tend to blame the whole situation of sexual activity on Gays.

While *Men Behind Bars* brings out the truth about sexual exploitation of Gays and other men in prison, it leaves a lot of questions unanswered, the main one being, "What the hell are you going to do to stop harassment and discrimination against Gay inmates?"

I've written the publisher asking for fifty copies. I want to send one to every Warden and senior correctional officer in Canada — maybe they'll realize that there is a difference between sexual activity in prison and being Gay in prison, and start looking at the situation accordingly.

If you really want to know what it's like in prison, especially if you're Gay, do one of two things: rob a bank and go to jail, or read, three times, *Men Behind Bars*. "Mac" □

PULP

Mutt, Bojangles and talkative breasts

The Cruise by Paula Christian. Timely Books (Box 267, Milford, CT 06776 USA), 1982. \$8.95 US.

I've read everything. Thrown aside *The Body Politic* (cross with it, as usual), rejected *Broadside* (irritated with it, as always). Can't face learned treatises, don't want to read about straights. What is there for a would-be mindless lesbian?

Electroshock. I know. I know. Is this any time to be tasteless? So try this, they said, real lezzie pulp, about hundreds of dykes who go on a cruise (on a ship, see?) for a holiday. Pulp — lovely, all of the fun and none of the effort.

Picked up a kitten and curled up for a good (interpret this how you will) read. Jolted (sorry, kitten) by the first joke about cruises being for lonely librarians. I mean. Keep trying to sink back into lezzie fantasy but could barely stay submerged for more than a few pages at a stretch.

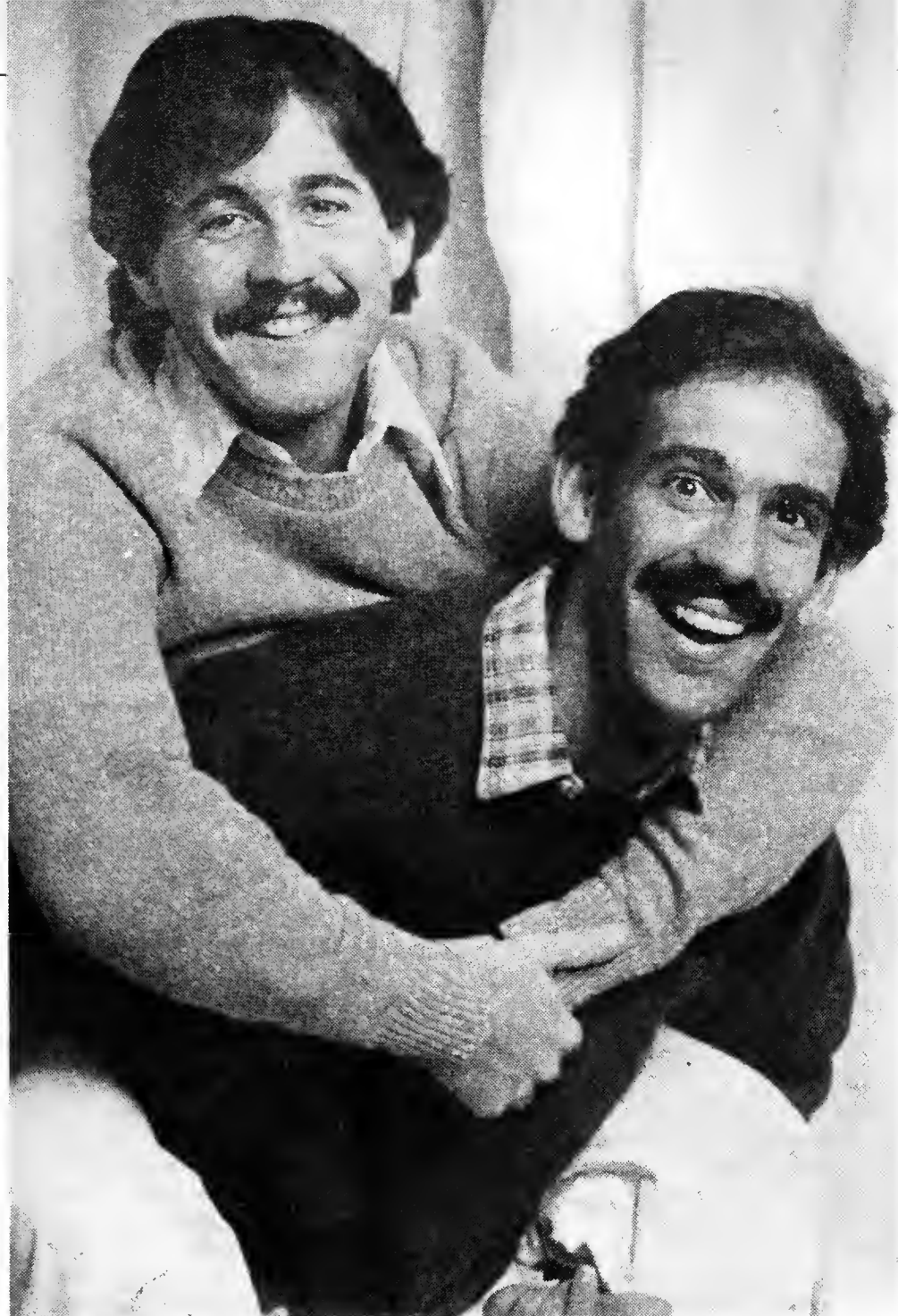
So it's a funny book. Both ways. Amusing, and there's this odd mixture to it. As if Paula Christian wanted to be a feminist but without giving up the old ways. So there's a scene where a fifty-year-old woman gets to be seen as attractive and have sex and we are told that her skin is wrinkled "but not offensively so." What is she telling us — old age is really fine up to a point?

Still, there are some nice characters. You'll like them. They're easy to spot: neither flat-chested nor big-breasted, nicely dressed, thin, they're Nice, they don't have spots and they get Happy Endings.

Was a bit surprised to find myself

This issue's writers

John Allec works full-time at *The Body Politic*.... *Edna* ("Bottoms") *Barker* is still waiting for *Carole Pope* to call.... *Jim Bartley* was once spanked while wearing his mother's wedding dress.... *George Chauncey Jr.*, a contributor to the recent gay issue of *Salmagundi*, is a graduate student of history at Yale.... *Christine Donald* is Over-All Super Executive Commander in Chief of the Coalition for Gay Rights in Ontario.... *Don Hannah* is a Toronto film enthusiast.... *Susan Huxford* is the executive director of the Foundation for the Advancement of Canadian Transsexuals, and director of GenderServe Counseling, Education and Research Facility.... "Mac" pens *BP's* "Prison Letters" column.... *Midi Onodera*, Out in the City's new art writer, is a Toronto filmmaker and visual artist.... *Ken Popert* is a member of the *Body Politic* Collective.... *Richard Summerbell* extends his insincere apologies to the ghost of *Ambrose Bierce*.



Pilshaw & Sklamberg: with an album just released ("Bending the Rules"), this pair of Los Angeles folk singers perform in Ottawa June 13th. For details, call Gays of Ottawa, 238-1717.

reading about "firm, high breasts that promised swift response" and a "waist-line that cried out for...." Well, OK, my body is not so talkative these days.

The language is stilted in places and the slang seems to span a decade or two. Do women really still try to work out how many butches and how many fems there are?

But still. Do read it. Take the hurdles as they come. You'll feel more comfortable if you are a goodie, even if your jewellery is electroplated and not real. It's not sleazy enough to be sleaze (alas), not something enough to be Literature, not offensive enough to be quite offensive.... It's nice to be in the water, though, even if you do have a faint sense of swimming against the tide.

PS: If you like to holiday in a camper, you should stick with it.

PPS: Who do you know with dogs called Mutt and Bojangles? And what does lollygag really mean?

Christine Donald ☐

AESTHETERA

- Author and *TBP* columnist Jane Rule was the recipient of a Fund for Human Dignity Award of Merit, on May 16 in New York City. "Jane Rule has given voice to lives once doomed to silence," said a spokesperson. "In doing so she has made a priceless gift to her readers of her unique talents and courage as a writer."

- Cult filmmaker **Kenneth Anger** (*Fireworks*, *Scorpio Rising*) will be at the Mendel Art Gallery, 950 Spadina Crescent E, in Saskatoon, on June 2 and 3. For information, call 664-9610 or 244-8018.

- Barbara Amiel's long-promised book

on the Emanuel Jaques "homosexual murder" in Toronto several years ago has been postponed. Amiel is apparently being kept happily busy at her new job as editor of the *Toronto Sun*.

- Magatone Records is donating all the profits from a new 12" memorial record of music by the late disco wizard Patrick Cowley to New York's Gay Men's Health Crisis. *Menergy/Take You Home/Megamedley* features some of the best music from Cowley's remarkable career, before it was tragically cut short by AIDS last year.

Patrick Cowley: "disco wizard" AIDS victim



- *It Could Happen to You: An Account of the Gay Rights Campaign in Eugene, Oregon* should be indispensable to anyone involved in electoral campaigns. Written by five people involved in the Eugene campaign (which they lost), the book is available for \$3.95 US plus \$1 postage from Alyson Publications (Box 2783, Dept B-25, Boston, MA, 02208 USA) ☐.

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Joy Parks:
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Sobering thoughts

You may have noticed that sometimes the reviews in this column seem to swing on the border between whimsy and nonsense. I'm so busy trying to be lesbian literature's unofficial cheerleader that when I have to switch mid-stream to a more sober mode I often risk shocking regular readers. However, to deal with the books in front of me this month, I found it necessary to proceed with caution. It's not that all the books and periodicals I've mentioned here before don't deserve serious thought, but the books this month specifically demand a more sober approach than usual. These are books which frighten or puzzle me for various reasons. And they're definitely not to be taken lightly!

Fight Back: Feminist Resistance to Male Violence and *Voices in the Night: Women Speaking about Incest*, frankly, terrified me. Naturally I'm aware of the physical dangers for women on the street at night, in the home, and just about anywhere else, particularly the intensified dangers for lesbians — as women outside the supposed "protection" of men. Yet, not until I became submerged in this collection of evidence of the brutal acts of men against women did I realize the extent of fear and violence present in so many women's lives. *Fight Back* contains articles, interviews, stories and photos that document numerous incidents of battering, rape and murder, as well as describing the violence of pornography, incest and personal assault. But this book also provides information concerning support networks and the stories of women who fought back and won. There is practical material on self-defence (weapons included), plus a nation-wide list of shelters, crisis centres and support groups. *Voices in the Night* deals specifically with women and incest, a collection of poems and confessions of women who have survived incestuous assaults from fathers, brothers, uncles — even mothers who were themselves the victims of male violence. According to the introduction, one of every three women suffers from an attack involving incest in some form. Yet, until recently, the guilt and shameful stigma attached to this form of violence forced women to remain silent. It's interesting that many child victims of incest seem to have been forced into having sex with older, male relatives as a result of the (straight) adult preoccupation with child-porn. Both these volumes stress the strong connection between the violence of pornography and the violence of the acts of assault against the women who speak out in these books. While neither of these books are "enjoyable" to read, they are important works that not only point to the dangers women face daily, but also stress the importance of breaking the silence and learning to support and to share with other women who have been victims of any form of male violence.

For years I believed that *Desert of the Heart* (1964) was Jane Rule's first novel; so I was puzzled as to why *This Is Not For You*, actually her first novel, had been out of print for so long. Unlike many first novels, its strength lies in both its subtlety and lack of pretension.

The novel is based on the character of Kate George, an intelligent and self-possessed young woman who is an adopted half-breed daughter of a well-to-do minister. It traces her unique (but never consummated) relationship with Ester Woolf, a confused, and poor-little-rich-girl artist who eventually becomes a nun. The narrative is woven together with relationships amid an array of non-cliché characters. Rule's stance of originality and total lack of self-consciousness is especially striking in the way Kate's first person narrative is told directly to Ester in the past perfect tense. This means that Kate is writing to Ester after Ester has joined her order, describing previous situations in which they were both involved. Sound complicated? It is but despite this difficult structure and the heavy religious content of the novel, its characters and story line are fresh. This originality more than justifies the effort of concentration *This Is Not For You* demands from the reader.

Valorie Miner's *Movement* is another novel/fiction that must be regarded with a certain amount of serious thought. I'm tired of hearing about all the flower children of the Sixties who are now IBM executives or selling used cars. *Movement* makes a statement about living through the Seventies and into the Eighties while attempting to hang on to the political ideals and implications of the Sixties. Susan moves from her position as a draft resister/academic's wife, through hardship, poverty and travel finally to become a writer exploring both the personal and political factors which have forced her to become the woman she is. Despite the fact that Valorie Miner writes both about her character Susan and her writing (a tricky subject to handle), Miner manages to give an honest portrait of the woman writer and her circumstances, while avoiding self-pity and hand-wringing of many a "portrait of the writer." Earlier I described the book as fiction, since the story is divided into sections that could stand alone by themselves, but which, when read together, form an ongoing novel. These "chapters" are balanced by short, indirectly related stories, a technique which allows the reader room for thought or evaluation while reading the work. *Movement* presents an earnest, insightful vision of a woman of the Sixties and her struggle to find a way to live meaningfully — in the Eighties, a decade which has so far attempted to undermine and devalue many of the political and social accomplishments of the Sixties. □

Fight Back: Feminist Resistance to Male Violence Edited by Frederique Delacoste and Felice Newman. \$13.95

Voices in the Night: Women Speaking about Incest Edited by Toni A H McNaron and Yarrow Morgan. Cleis Press, Box 8381 Minneapolis, MN 55408. \$7.95

This Is Not For You by Jane Rule. Reprinted by Naiad Press, Inc. Box 10543 Tallahassee, FL 32302. \$7.95 US.

Movement by Valorie Miner. The Crossing Press Feminist Series, The Crossing Press, Trumansburg, NY 14886 \$6.95 US.

Notes of a contributor

After only three issues, *Circuit*, Toronto's new "Magazine of Eros and Entertainment" appears to be dying. This is itself a cause for regret; for all its problems and deficiencies, *Circuit* had the potential to be a good, city-oriented gay magazine of the lighter sort. What makes *Circuit*'s troubles particularly unfortunate is that the owners (specifically publisher Peter Buchove and editor Bryan Dobbs) have only themselves to blame.

Buchove has gone through the whole procedure twice before with a couple of previous periodicals — *Directions* in 1977 and *Standout* in 1979 (see "The Ivory Tunnel" in *TBP* Issue 50: "Unmarked grave for infant gay magazine"). One would have thought that by now Mr Buchove would have grown old and wise. But no.

A fellow writer put the *Circuit* people in touch with me, and when I was assured that this time there was money in the bank for at least four issues, even with no advertising, I agreed to write for the new enterprise, and to bring in other writers and illustrators, from Toronto, New York and beyond. The first issue fell together reasonably well (though far too late) but after that, the well-oiled mechanism revealed itself to be something of a Rube Goldberg device, churning and making impressive noises with little if any results.

After the second issue appeared, Dr Dobbs, the editor, exuded confidence and I was instructed to commission such trophies as first publication rights for Sheila Fischman translations of Marie-Claire Blais stories with drawings by Mary Meigs, and an all-Japanese issue with a special portfolio of artwork on fancy paper. As neither I nor the trusting souls I'd brought to *Circuit* had yet been paid for their services on Issue 2, and as delays in issuing the cheques were becoming more and more suspicious, I put off any late-night conferences with Mlle Blais or teletype to Japanese scroll-painters, and instead got on the horn to Peter Buchove, the man responsible (Dobbs informed me) for paying people.

Buchove's first reaction to my brazen request for funds — for myself and my colleagues — was to tell me that, unhappily, Dr Dobbs had been very naughty and had overcommitted himself disastrously, promising far too much money to everybody. There could be no question of payment. When I persisted, Buchove agreed to see me.

I emerged from the meeting with some cheques (which, like Lady Bountiful, I distributed to the deserving) and what I thought was a good working relationship with Buchove, who seemed to have been converted to fiscal responsibility some time before my visit.

When Issue 3 appeared, it was a mess, speckled with typos and with various mistakes in layout including four pages of apparently anonymous art (an advance party with torches sent to explore the nether regions of the contents page discovered the works were by Steven Russell). As in Issue 2, George Hlop was listed as copy editor. He tells me his careful corrections to Issue 2 were ignored; he never even saw the copy for Issue 3.

Bryan Dobbs, according to the masthead, had by now been elevated to the exalted position of "Editor in Chief"

(though according to his partner he had at about this time been fired, and all contact was severed between the two). I found myself listed as "Literary Editor," implying I'd been responsible for the stories in the issue. While I'd solicited two of the stories, a third, "The Straight Facts," was unfamiliar to me. This nasty piece of fiction, apparently designed to be funny, details the narrator's murder of his wife and her domestic animals. This offensive story is not my idea of light entertainment, and I was surprised when angry feminists did not fire-bomb the author's house, place of business and grave-site. The author, by the way, is publisher Buchove.

Clearly the whole thing was getting out of hand. When I spoke to Buchove again, he assured me that now, with the unmanageable Dr Dobbs no longer cluttering things up, and Buchove's new business venture, Malloney's Tavern, bringing in more money than papal souvenirs, *Circuit*'s future looked rosy.

This was the last I heard from either partner until I contacted them for this column. My calls to Buchove were not returned. The contributors — and others — remain unpaid.

Asked for comments on *Circuit* for this piece, Bryan Dobbs told me: "Peter didn't give a damn about the magazine.... There was no reason for bills not to be paid." He confirmed that "the outstanding bills are fairly extensive," and added that the magazine's printers would not go ahead with another issue without some cash in hand. On the quarrel between him and Buchove, Dobbs told me that "Peter used a minor difference with me — a very trivial thing — as a pretext for not doing anything." He added that he had sought legal advice "in terms of a possible slander action" against Buchove.

After a complete rupture of some months between the two men, Dobbs has now apparently been brought back — as publisher. I suggested that by the terms of their partnership, each is perhaps unable to proceed with the magazine without the other, and they have no alternative but to kiss and make up, more or less. Dobbs replied, "In a word, yes." Suddenly reassembling himself as part of Team *Circuit*, Dobbs wagged a verbal finger at me: "We're not particularly happy with *The Body Politic*. That ad 'We're not just a cheap pick-up'...." (*Circuit* was given away in bars and baths.) "We think that was a very cheap shot. We do expect a certain amount of solidarity. I'm more than a little upset."

When I finally managed to get through to Buchove, he said he has turned over all responsibility for *Circuit* to Dobbs, the man he had previously tried to fire. I asked him whether he felt any personal responsibility to the writers he commissioned and didn't pay. Buchove referred me to a Bob Sulis (a name new to me in the *Circuit* saga). My final question: "Are you just sloughing off responsibility to him?" "That's right," said the ex-publisher, and he hung up on me.

Artists who wish to retrieve manuscripts or attempt to extract payment should apply to the office above Malloney's Tavern, where Buchove shows up each evening to count his receipts. This contributor has had enough! □

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Friends/male

International

GWM, 33, GOOD-LOOKING, 6' 165, would like to correspond with men 35 and older. Interested in photos, video and hot letters. Possible meetings, good times. Interested in gay/bi men who enjoy discreet friendship. Your photo gets mine. Jim, Box 27478, Honolulu, HI 96827, USA.

24-YEAR-OLD INDONESIAN male adores GWMs. Write, send picture to Theo, Erlangga Barat II/3, Semarang, Central Java, Indonesia. Visit me!

THE HIRSUTE CLUB — hot, erotic organization for hairy men and men who love hairy men. Information: send \$2 to PO 11514, San Francisco, CA 94101.

GWM, YOUNG ATTRACTIVE, wishes to meet older mature man for possible relationship. Someone who enjoys quiet evenings at home, someone who will treat someone as they wish to be treated. I'm really a sensitive, romantic person and like snuggling with someone who has love to give. I will relocate to anywhere out of the south. Will answer all sincere replies. Boxholder, Box 640132, Kenner, LA 70064.

KALAMAZOO, MICHIGAN. BiWM, 21, 6' 170 lbs, new to area, interested in theatre, arts, travel, sports. Seeks similar gay male for fun/relationship. Photo gets mine. Drawer D522.

British Columbia

GWM, ATTRACTIVE, 5'8" 145 lbs, seeks GM, around my own age (29) who wants sincere friendship, possible relationship. Dislike bar, club scenes. Oh, have beard, hairy chest. Prefer active greek men. New Westminster is my home. Drawer D272.

Vancouver

NORTH SHORE MAN, 39, 5'10" 160 lbs seeks quiet, affectionate, friendly man for intimate evenings. Ray 988-1021.

Alberta

PEACE COUNTRY — FAIRVIEW — GWM, early 30s, well-established, very discreet, would like to meet same to age 40 for sex and possible relationship. Photo appreciated but not required. Drawer D413.

BANFF. ATTRACTIVE, INTELLIGENT GWM, 30, 5'11" 180 lbs, seeking friends, possible relationship. Would like someone to 35 to cycle and spend hot summer afternoons with. Photo appreciated. Drawer D491.

YOUNG GWM INTO UNIFORMS, short hair etc. 21, 5'8" 140 lbs, don't mind kinky sex. Would like to meet others with similar interests. Pen pals welcome. Write to: Steve Fearn, 2 George Cr, Red Deer, AB T4P 2L1.

Calgary

LONELY YOUNG GWM awaiting someone to feel my echoes of loneliness and heartbeats of love; fear is the dread that we might not meet and remain alone. All sincere replies, preferably with photo, phone answered. Strictly confidential. Drawer D411.

CALGARY BUSINESSMAN, 43, varied interests, seeks companion. Salary negotiable. Drawer D503.

Classifieds

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DO ADS REALLY work? Cuddly teddy bear, early thirties, wants to hear from you. Have no success in bars. Enjoy music, concerts, outdoors, travel, theatre, pen pals, people, long walks. Your photo will get mine. Write soon. Drawer D527.

Saskatchewan

LOOKING FOR FRIEND/LOVER. Is there someone out there who still believes in simple love and affection? I'm 42, tall, dark and considered good-looking, beard and moustache. My sexual tastes are quite conventional, not into bondage or S/M. Love to cuddle. Will answer all, I live in the Saskatoon area. Drawer D263.

Winnipeg

WELL-MUSCLED, WELL-HUNG, good-looking. 31. Seeks men similarly endowed. Photo please. Box 2314, Winnipeg, MB R3C 4A6.

GWM, 31, 6'1" BLACK HAIR, green eyes, moustache. Sincere, kind, inexperienced, would like to write, meet GWM, 25-45, for friendship. Like outdoors, music, reading, biking, movies, photography. Am nonsmoker. Write with photo, for mine. Dave. Drawer D529.

Northern Ontario

A PROFESSIONAL, 34, HAIRY, looking for 22-24, enormous stud in good form yet caring, warm and straight. Likes outdoors or woods. Drawer D541.

Southern Ontario

I'M 34, VERY DISCREET, average build, plain looks, not into bar scenes. Want to establish good relationships with guys who dig the tight-jeans-and-black-leather-jacket-type-of-man sex. Not into S/M or B&D but just hot, masculine leather-sex with studs who are clean, tough and more virile-looking than I am. Frank, descriptive letter. Box 3463, Cambridge, ON N3H 5C6. Write me soon.

ATHLETIC GWM, 30s, into bodybuilding, wrestling, WS, seeks young Newmarket-area bodybuilders, gay or bi, for occasional get-togethers. Discretion assured and expected. Photo, phone number requested. Chris, Box 493, Thornhill, ON L3T 4A2.

JAPANESE MALES ARE sexy, usually intelligent and sensitive. I am GWM, 29, 5'6" average build and seek friendship with a Japanese man. I am sexually versatile and anxious to please. Your photo gets mine and long letter. Toronto and 100 km radius. Drawer D531.

GWM, 21, CLEAN, DISCREET, 5'4" 135 lbs, seeks dominant but versatile male friend/lover to explore B&D, french, greek etc. Possible ongoing relationship with right person. Especially eager to hear from others new in scene. Please send letter stating interests and phone number to Boxholder, Box 856, Waterloo, ON N2J 4C3.

Toronto

INTELLIGENT GWM, 20 YEARS, 6'1" 185 lbs seeks same for meaningful relationship. Not into bar scene, just out of drug scene. Audiophile and music lover, I live to share music and happiness. Starving student, hate personal ads but need a friend. Photo if possible. Drawer D384.

TIRED OF THE bar scene? So is this 29-year-old male. I am considered sincere, easygoing, warm and humorous. I have lived in several parts of the world and have varied interests. If you want something more fulfilling than a one-night stand, get in touch. Photo ensures reply. Drawer D487.

STOP DREAMING ABOUT cruising around town in a sports car, or suntanning with a handsome male. Male Box 921, Stn A, Toronto, ON M5W 1G7.

SUGAR-DADDY WANTED by black stud, 31, 5'8" 150 lbs straight-looking and -acting, yet active and passive. I drink, smoke, love movies and toys. Phone number and recent photo if possible. Write now. "Robin." Drawer D454.

ARE YOU A HUSKY, dominant top man who would like a one-to-one relationship? If so, answer this ad. I'm in my 40s, small and stubborn, need a man who can handle me. I'm sincere, honest, easygoing, fun-loving with lots of TLC for the right man. I'm clean and a good cook. There is room for two at my place. Come on, let me spoil you. Drawer D414.

ATTRACTIVE ORIENTAL, 30, professional, worldly, varied interests, honest, sincere seeks masculine, well-built, sophisticated, stable, mature male 25-39 for sincere friendship and good times. Drawer D416.

GWM, ATHLETIC, ENJOYS jerking off. Always horny, 6'2" 180 lbs seeks male under 35 to golf and sunbathe with. Looking for sexual fun. No long-term relationship and nothing kinky, just good clean fun. Thanks. Drawer D441.

WANTED: MEN 21-35, slim, clean (other physical characteristics unimportant), for "quickies" afternoons/evenings, place wherever suitable. I'm 30s, slim. Drawer D497.

HI, I'M A 28-year-old male living in Mississauga. I'm 5'10" 165 lbs, ash blond hair and hazel eyes. I hate the disco-bar scene but like to party and love music. I am also straight-looking and I'm told I'm good-looking. What I am looking for is someone under 20 years old, straight-looking, who really wants to love and be loved. Plastic people stay away. If this sounds like what you want, please write me at Box 310, 473 Oakwood Av, Toronto, ON M6E 4Z2. I know my little brother's out there. Thanks.

HAPPY, BUT SEARCHING for emotionally mature and physically satisfying companionship. I'm 32, tall, swimmer's physique; creative and professional. You're intelligent, sincere, energetic, about the same age, have cultivated interests, athletically fit. "Cuddles," drawer D498.

FREE SAMPLES! While low in stock of muscles and looks, GWM has unlimited supply of 33-vintage, hot, tight ass and quality deep throat. Write today to arrange free demonstration. Drawer D496.

GAY MALE COUPLE, 28, blond, 26, dark, beard, both masculine, versatile, lift weights, endowed, seek singles, couples for good times. Enjoy leather, jocks, poppers. Photo, phone requested. Can travel/entertain. Drawer D495.

GAY WHITE MALE, 28, 6'1" 165 lbs, attractive, seeks male, 18-28, straight appearance. Photo receives same. Drawer D494.

HOT ASS! HOT SLAVE! Need I say more? 28, muscular blond, versatile, lift weights, needs sensitive top. Photo/phone please sir! Station R, Box 391, Toronto, ON M4G 4C3.

SKINNY IS SEXY. Wanted: men thin-as-a-reed bean poles. Looks unimportant. Object: hot sex. Me: 5'9" 125 lbs, 33. Drawer D505.

I AM TIRED of games, lies, one-nighters and bars. Is there someone out there who would like an honest, long-term relationship based on caring, affection and respect, with a sensitive, intelligent, romantic, reliable, 30 GWM. You should be 25-35 GWM, nonsmoker, interested in the arts. Photo and phone appreciated. Drawer D501.

LATEX B&D, TOTAL ENCLOSURE and...? GWM, 150, 5'8" would like to meet you if these are your interests. Prefer to take top role but will go both ways. Not interested in one-night stands. Drawer D500.

BOOT-DOG (GOOD-LOOKING, 6' 155 lbs, young 35) needs master for humiliation, training, punishment. Arrogant young prick preferred but will answer all. Photo please if possible. Drawer D499.

AFFECTIONATE, BEARDED, EUROPEAN, well-built/hung, 35, enjoys fitness, music, movies, outdoors, travelling, seeks thoughtful, warm friends anywhere, under 35. Photo appreciated. Box 7303, Station A, Toronto, ON M5W 1X9.

WANTED: HOT, AGGRESSIVE, enormous, pulsating shafts for passionate, unlimited, submissive, eager buns. Any age or colour. I'm WM, slim, 5'9". Private, discreet, anyone interested. Reply with phone number. Drawer D447.

WHITE MALE, 30, BROWN hair, clean-shaven, nonsmoker, sensitive and affectionate. Don't enjoy the bar or bath scene and would like to meet a man to age 40 who is sincere and interested in a possible relationship. Varied interests including movies, theatre and travel. Will answer all. Phone number appreciated. Drawer D449.

SPANKING, MILD DISCIPLINE, instruction urgently required by shy, attractive, 27-year-old GWM novice. Reply stating age, experience and requirements. Drawer D502.

NO ANGEL STUD? Looks don't matter to this early-30s GWM. If clean, he'll service you, any way but heavy pain. Drawer D504.

MALE, 37, 5'8 1/2" 157 lbs, masculine, looking for friendship based on integrity, sincerity, sharing and affection. Extremely interested in political and social issues. Prefer someone who does their job professionally. Drawer D536.

We goofed!

In the March issue of TBP, we published an ad for a non-sexist **Passover Hagadah**. Unfortunately, we misprinted the address. The correct address is **546-59th Street, Oakland CA 94609 USA**. Why not order now for next year?

Our apologies to the advertiser and to readers who had their orders returned to them.

GWM, 35, 5'11" 160 lbs, good-looking, masculine guy. I like to service horny, masculine guys whether straight, bi or gay. I'll do anything you want. Drawer D535.

GWM, 22, 125 lbs, brown hair, nice ripe buns. But need men 7" or longer to satisfy them. Tired of average. I need something I can sit on and love. Hurry, I'm hot. Photo, phone please. Drawer D534.

LITHE, BLOND MAN, 26, 150 lbs, 6' with swimmer's body looking for hairy, muscular men with moustaches (especially salt and pepper) into JO, posing and sweaty athletic times. Discretion assured. Reply with letter and photo to Drawer D528.

YOU ARE A SLIM, handsome guy, 25-35, beard? Secure, well-adjusted, quick-witted, love music and dancing or quiet nights at home. I'm attractive, bearded, 5'10 1/2" brown hair, eyes, 150 lbs, sense of humour. Let's meet for friendship leading to possible relationship. Write me. Include photo if possible. Drawer D532.

GOOD-LOOKING, ATHLETIC GWM, 30, 6'1" 170 lbs. I'm well-hung and know how to take care of firm, round buns. Photo appreciated. Only physically fit need apply. Drawer D526.

Summer sale!
Two months
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the price of
one!

The next issue of **The Body Politic** will be on the stands for two months — but our low ad rates remain the same! Send us your personal ad before Friday, June 10 and you'll get two months' exposure for the price of one! Make your ad the start of a long, hot summer!

TRANVESTITE/TRANSEXUAL WANTED for fun times by male, 36, 5'11". Let's get together. Box 47, 25 The West Mall, Islington, ON M9C 4X9.

ORIENTAL MALE, 25, seeks guys 35 and up for companionship and good times. Phone and photo appreciated. Drawer D525.

WANTED: YOUNG GENTLEMAN over 21, intelligent yet romantic, who would like to settle down to a one-to-one relationship with an older gentleman, 44, 5'10" teacher who enjoys life. Write with photo A.L.A. Drawer D524.

I AM 30, GWM, 5'11" slim, smooth, top. You are 25-35, GWM, trim, hirsute, bottom (versatile). We

are both interested in art, theatre, music and working towards an honest, caring, solid relationship. Phone please. Drawer D523.

YOUNG 45, LIKES 69, has many afternoons and odd evenings to meet friends with the same likes and interests. Likes country music, non-smoker and drinker, would like to meet men any age or colour for fun and general relaxing get-togethers. Photo and phone appreciated, will return when we meet. Reply Box 144, Station Q, Toronto, ON M4T 2L7.

MISSISSAUGA MIDDLE-AGED gay man looking for hot young men to 25 for boats, video, mutual pleasure. Clean-shaven, no hustlers. Phone number for good time. Drawer D453.

CHUBBY GWM, 32, 6'2" very strong and masculine seeks athletic buddy into outdoor activities and wrestling (professional and amateur). Drawer D457.

HOT COPS WANTED (25-40) by hot, butch guy, 28, for hot times. Friendly roughstuff, no S/M. Strictest privacy observed. Drawer D458.

TALL, PROFESSIONAL, 38, 6'6" 195 lbs wishes to meet young men over 21 for hot times, spanking, discipline or whatever. Drawer D462.

GWM, 34, 5'10" 150 lbs, moustache, masculine, sincere, affectionate. Enjoys beer, wine, movies, theatre. Fetish for corduroy and Levi's pants my fantasy. Would enjoy hearing from masculine men, 25-45. Will satisfy your fantasy. Discretion assured. Write drawer D514.

GWM, MID-THIRTIES, 5'11" 196 lbs seeks wrestling and bodybuilding buddies for sports and fun. I am attracted to husky guys and know how to satisfy them. Drawer D511.

GWM, 21, 5'10" 150 lbs, blue eyes, brown hair, good-looking, athletic. Tired of always being the aggressor. Looking for other masculine, attractive guy under 30 to take charge. Especially turned on by bodybuilders, hairy chests and big cocks. Photo appreciated. Drawer D510.

GWM, 23, 5'10" WELL-BUILT, intelligent, considered very attractive, seeks stable male (21-30) with same attributes for possible relationship. Letter with photo assures reply. Drawer D509.

GENTLE MAN, 45, PROFESSIONAL, wants to meet affectionate, intelligent, imaginative, romantic who is not into numbers. I lust for a mind. Fantasies optional. Drawer D508.

YOUNG SLAVE WANTED to 27 years, must be horny, trainable, slim, by GWM, 6' 155 lbs, 35 years for long, hot, regular sessions. Beginners OK. Drawer D507.

WRITER, 33, TALL, FIT, Burne-Jones features, vegetarian, nonsmoker, likes books, dance, colours, countryside and seeks comrade of same generation and similar predilections. Photo please. Drawer D506.

24, 5'7" 127 lbs, attractive, seeks fun friends and lovers who are good-natured and warm, 22 to 28. Drawer D537.

ORIENTALS AND LATINS, GWM located in Toronto, 35, very masculine, looking for hot and creative times with good-looking Orientals and Latinos. Let's explore each other and maybe form a relationship. Photo and phone to: Walt, Box 5309, Stn A, Toronto, ON M5W 1N6.

GAY MALE COUPLE together six years, ages 27 and 35, new to area want to meet other couples mainly for friendship, dinner, socializing etc. Singles interested in friendship welcome also. Send letter and photo to Drawer D539. We are professional people, enjoy good times and good hospitality.

HOT, HUNG, SUBMISSIVE gay male, 38, 6'1" 190 lbs, seeks butch/masters for any fantasy scene. Enjoy denim, jocks, dominance and watersports. Write with photo to Suite 030-240, 61 Front St W, Toronto, ON M5J 1E6.

ATTRACTIVE ORIENTAL MALE. Professional, 35, 5'8" 150 lbs seeks classical-music lover, 25-45, for concerts and friendship. Drawer D472.

CHESSE TUTOR? GWM would like weekly meeting with competent, above average chess player, who is willing to help me improve my average game. Able to pay, if desired. My place, downtown, or yours, if within easy TTC access. Obviously our mutual vital statistics are inconsequential, but if you are concerned, I am WASP, cultured, intelligent, discreet and stable. Your mother would approve! Drawer D478.

VISITING TORONTO THIS summer. Love to correspond with Torontonians before visit. Write to Box 2901, Winnipeg, MB R3C 4B5. Thanks.

ATTRACTIVE VERSATILE MAN, 37 years, 190 lbs, 6'1" beard, french/greek, active/passive, tired of games at bars seeking direct men for encounters. Include phone and photo. Drawer D426.

SLEEK, VIVACIOUS, HANDSOME, slim, well-dressed male seeks same type to make the summer come alive. Friend/chum. Wade 922-8484.

GWM, 29, 5'8" 130 lbs, brown hair, beard. Enjoy time with friends, hiking, cycling, reading. Interested in monogamous relationship with another sincere, bright, mature man. Photo and phone appreciated. Drawer D513.

MARRIED MALE, EUROPEAN origin, forties, seeks friend with motorcycle for casual meetings. Box 157, Woodbridge, ON L4L 1B1.

ATTRACTIVE MALE, 41, ESTABLISHED profes-

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CONTACT.

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sional, medium build, seeks young, stable, gay male to 30 for friendship and get-togethers. Experience or race not important. Photo appreciated but not essential. Reply with phone number. Drawer D388.

GWM, 25, 5'10 1/2" 135 lbs, good-looking, intelligent, honest. Into computers, electronics, music, art. Looking for slim, good-looking GWM, 20-30, masculine, but not hairy, for encounter or relationship. Some common interest preferred in latter case. Drawer D433.

MALE, 39, 5'11" 165 lbs, good shape. Professional in creative field. Interests: jogging, cycling, writing, films, nightlife, travel. Happy with my lot and want to share it with someone positive, husky, fit, 40 or under. Drawer D432.

AVERAGE-LOOKING GAY MALE, 40s, seeks to meet others who are easygoing and fun-loving and who enjoy wrestling, swimming, walking etc as well as quiet times at home. Discretion assured and expected. Phone and photo if possible. Drawer D410.

MATURE AND FINANCIALLY SECURE man would like to meet well-hung, slim stud up to 35 years for good times. Blacks welcome. Drawer D415.

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66 Gerrard St East
Toronto ON M5B 1G5
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MALE, 30s, BRIGHT, SUCCESSFUL, would love to blow more than your mind. Drawer D521.

HONEST, DISCREET, ATTRACTIVE male, 34, 5'11" 160lbs, moustache, loves to french nice, honest, straight-acting guys. I enjoy doing the work and pleasing so reciprocity not necessary. Also like pen pals. All letters with an address receive a response. Photos returned. Phone numbers also okay. Drawer D520.

AMIALE MALE, 28, 5'8" dark hair/moustache,

sensitive, intelligent, attractive. Enjoys music, movies, hot summer nights. Seeks friendship, affection, cuddles, romance. Photo appreciated. Drawer D518.

PARAPLEGIC WRITER/ARTIST (good-looking, early 40s, 5'10" 140 lbs) seeks erotic encounters. Use your imagination. Aaron 281-0372.

SENSUOUS, EXCITING MASTURBATION. Male, 40s, seeks friend, 30-70, any race, for sharing erotic pleasure together. Please write with phone number. Drawer D517.

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Eastern Ontario

MALE PROFESSIONAL, 40s, TALL, 185 lbs, clean, seeks salesman, traveller for discreet occasional meetings, correspondence. Toronto-Lindsay-Peterboro-Oshawa area. Drawer D519.

Ottawa

TEACHER, 40, WISHES TO meet young students for discreet relation. Likes jogging, plants, classical music. Blacks, Chinese, whites welcome. Drawer D419.

FRENCH-CANADIAN PROFESSIONAL, romantic, discreet, affectionate, 30, 6' 165 lbs looking for sincere friend 18-40. Please include phone, details, photo if possible — mine assured in return. Drawer D430.

GWM, 35, BROWN HAIR, brown eyes, moderately good shape, seeks friendship with someone between 21 and 40. Orientals and Middle-Eastern guys especially welcome, but will answer all. Drawer D440.

GREEK PASSIVE, FRENCH active GWM, 30s, attractive, slim, very affectionate. Feels trapped in country. Like to meet hung, dominant man in city for good times and sex. Photo appreciated. Al Morrow, Box 147, Russell, ON K0A 3B0.

PROFESSIONAL, 38, DISLIKES DISCOS and bar scene, likes plants, dining out, theatre, travel, seeks lasting relationship with nonsmoking kinky 18-30-year-old. Detailed letter and photo appreciated. Ottawa area only. Drawer D515.

ATTRACTIVE, OTTAWA GUY, 45, tall, slim, masculine, nondrinker, nonsmoker, sincere, not into bar

scene, many interests, looking for younger companion, must be honest, affectionate, sense of values, straight in appearance, willing to offer partial support. Should be working or possibly a student. Please send detailed letter. Drawer D512.

ADMINISTRATOR, 40, WISHES TO meet slim, short student or young man for caring, discreet relationship during day. Drawer D540.

Montreal

GAY MALE, 22, 6'2" 170 lbs, seeks someone with a chest and shoulders for two, who would not take particular pride in describing himself as "straight-appearing" and who would like to leave a nonphysical mark on my existence. Drawer D533.

New Brunswick

LONELY GWM, 20s, tall, dark, slim, likes outdoors and quiet times. Wants friends and pen pals, regional and anywhere. Anthony Wallace, Perth, RR 1, NB EOJ 1V0.

Nova Scotia

HOT, HANDSOME, PROFESSIONAL GUY, 32, 5'11" 155 lbs, seeks masculine, aggressive straights, bis, gays who need a buddy with a hot ass and talented throat. Discreet with own apartment. Detailed letter to: Allan, Box 172, Stn M, Halifax, NS B3J 2M4.

ROMANTIC MALE, EARLY 40s, 5'11" and considered attractive, creative, artistic. Would like to meet warm, affectionate, humorous companion, either gay or bi, for pleasant times, good food, theatre, travel. Discretion important. Photo appreciated. Drawer D476.

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SINGLE, MIDDLE-CLASS MALE, 49, independent and self-reliant, would like to hear from and meet single, independent males living in Halifax to Chester area for purpose of establishing friendships. Drawer D516.

PROFESSIONAL GWM, 40, 6'1" 185 lbs, varied interests including travel, hiking, countryside. Resident Montreal, visiting Maritimes, Newfoundland this summer. Would enjoy meeting intelligent, quiet, solid guys. Beards an asset. Drawer D542.

Homes

Hamilton

GWM, 23, 5'9" 160 lbs moving to Hamilton in September. I'm interested in sharing an apartment, preferably close to McMaster. Drawer D429.

Toronto

GAY MALE, 29, ARRIVING Toronto in late June to do post-grad work at U of T seeks accommodation: very small flat or shared house, own room, with gay people. Nonsmoker. Drawer D352.

ESTABLISHED MALE COUPLE will share large, beautiful Beaches home with quiet, retired male. Nominal rent, light housekeeping. Near TTC. 694-7436.

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YONGE-COLLEGE, UNFURNISHED bedroom to rent to gay male in two-bedroom apt. Share kitchen and bath only, hustler most welcome. \$320/month, \$80/weekly, first and last. "Luke," Box 1042, Stn F, Toronto, ON M4Y 2T7.

RESPONSIBLE, CLEAN AND quiet, professional male seeks spacious, one-bedroom apartment, preferably with deck or balcony. For the first of July or August. 961-7597. Leave message for Randy.

RIVERDALE AREA, LARGE bedroom available for third person to share 6-room house, immediate. Nonsmoker preferred. Rent \$250 negotiable. 469-2738.

ST CLAIR-OAKWOOD. One-bedroom basement apartment, has windows, bedroom, living room, bathroom, kitchenette. \$295 plus utilities. References required. Call after 7 pm 656-5390 or 656-3879.

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Welcome to TBP classifieds – gay people out to meet other gay people, right across Canada and beyond our borders too.

Cost. Just 30¢ per word, minimum charge \$6.00. Business ads: 60¢ per word, minimum charge \$12.00, or call 977-6320 between 3:00 pm and 5:00 pm, Monday to Friday, for reasonable display advertising rates.

You can save if you subscribe. Body Politic subscribers: you can deduct \$1.00 from the cost of your ad.

You can save if you repeat your ad. Our discount system: 15% off for 2 runs, 20% off for 3 to 4 runs, 25% off for 5 to 9 runs, and 30% for 10 runs or more.

Conditions. All ads should be fully prepaid by cheque, money order or charge card, and mailed to arrive before the advertised deadline. Late ads will be held over for the following issue, unless you instruct otherwise.

We cannot accept ads over the telephone.

If you do not wish to print your address or phone number, you can request a drawer number. We will forward replies to you every week in a plain envelope. This service costs \$3.00 per ad per issue.

Replies to your drawer cannot be picked up at our office.

Gay sex is still illegal if either or both parties are under 21, or if more than 2 people are involved, regardless of their ages. Please word your ad accordingly. We reserve the right to alter or refuse any ad.

Remember, too, that your ad is reaching other people, not just a box number. So it is smart to be positive about yourself, not insulting to others. We will edit out phrases like "no blacks" or "no fats or fems."

Answering an ad. No charge – just put your reply in an envelope and address it as in the diagram. Be sure the drawer number is on the outside of the envelope. Office staff do not open any mail addressed to a drawer.

How to do it. Write one word per box. The amount in the box when you finish is the basic cost of your ad. Mail your ad along with your payment to us here at: TBP CLASSIFIEDS, Box 7289, Station A, Toronto, ON, M5W 1X9.

Postage here
TBP CLASSIFIEDS
Box 7289, Station A
Drawer____ Toronto, ON, M5W 1X9

\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6.30	\$6.60	\$6.90	\$7.20	\$7.50
\$7.80	\$8.10	\$8.40	\$8.70	\$9.00
\$9.30	\$9.60	\$9.90	\$10.20	\$10.50
\$10.80	\$11.10	\$11.40	\$11.70	\$12.00
\$12.30	\$12.60	\$12.90	\$13.20	\$13.50
\$13.80	\$14.10	\$14.40	\$14.70	\$15.00
\$15.30	\$15.60	\$15.90	\$16.20	\$16.50
\$16.80	\$17.10	\$17.40	\$17.70	\$18.00
\$18.30	\$18.60	\$18.90	\$19.20	\$19.50
\$19.80	\$20.10	\$20.40	\$20.70	\$21.00
\$21.30	\$21.60	\$21.90	\$22.20	\$22.50
\$22.80	\$23.10	\$23.40	\$23.70	\$24.00

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Expiry date _____
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YOUNG MAN SEEKS shared accommodation starting June or July, in Toronto. Phone 978-3282, ask for Chris New, or leave message.

QUIET, RESPONSIBLE (preferably asexual) male homosexual to share house in King City, \$200/month. Ideal for York or Seneca student with car. Private room, view, share kitchen and laundry. Write, including references, Boxholder, Box 95, King City, ON L0G 1K0.

Travel

PROVINCETOWN'S WATERSHIP INN—Charming guesthouse in centre of New England's hottest gay resort. Low off-season rates. Most rooms private bath. (617) 487-0094. Box 918, Provincetown, MA 02657, USA.

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and all other activities, we offer moderately priced rooms, pool and tantalizing meals. Call or write: in Canada — Carol Hayter, Box 6629, Stn A, Toronto, ON M5W 1X4, tel: 416-787-3563; in USA — William Smith, 4100 Main St, Buffalo, NY 14226, tel: 716-836-2257.

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SIR! FORT LAUDERDALE has 21 bars but only one convenient downtown guesthouse \$77-140 weekly. Free bar map: call afternoons 305-463-1756, Sir Guesthouse, 705 SE Second Street, Fort Lauderdale, FL 33301, USA.

BEGIN YOUR VACATION in Brighton, England's gay summer resort. Only twenty minutes Gatwick, one hour London. A warm welcome awaits with Bud-

dies Hotel, 8 Pool Valley, Brighton. (0273) 727689. Booking facilities available for your further travel needs.

PROVINCETOWN — FREE DIRECTORY for gay/lesbian tourist. Write: Provincetown Business Guild, Box 421-P, Provincetown, MA 02657, USA.

LIKE DRIVING? Need two people to share costs and labour. Leaving for Alberta early July. See Canada! Call Matt 588-1892.

NOVA SCOTIA. LOVETT Lodge. Fine Victorian inn. Alpine scenery; antiques; breakfast served. Reasonable rates. Box 119, Bear River, Digby County, NS B0S 1B0. 1-902-467-3917.

RIDE MY HOT HOLE out west. GWM, 30s, brown hair, beard needs fuckbuddy to share bed and drive to Calgary. Leave mid-July. This beats flying. Drawer D538.

Business

MODERN DOWNTOWN OFFICE space available days, weekends. Sublet from Gay Counselling Centre. Direct inquiries to: Space Committee, GCCT, 105 Carlton St, Toronto, ON M5B 1M2, or call 977-2153.

Prisoners

A NOTE TO PRISONERS who wish to have pen pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. The address is Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

GAY INMATES and young prisoners threatened

with sexual exploitation, in institutions throughout the USA and Canada, benefit from the work of the Prometheus Foundation. You can help by joining the Pen-Pal Group or any of several other vital programmes. For information and a copy of *Fire!* the Foundation newsletter, send self-addressed, stamped envelope to: Prometheus, 495 Ellis St, No 2352, San Francisco, CA 94102, USA.

WRITING TO PRISON inmates has risks as well as rewards. Some prisoners are sincere, others are con artists. Proceed very carefully by checking with authorities or The Prometheus Foundation. Report rip-offs and attempts to Prometheus, which aids gay and young prisoners, and also protects against prison rip-offs. For information about the Pen-Pal Group and other programmes, send SASE (contributions optional) to: Prometheus, 2352, 495 Ellis St, San Francisco, CA 94102, USA.

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them in). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101, USA.

AFFECTIONATE, SINCERE, DISCREET GWM, 36, 5'11" 170 lbs seeking a pen pal in his teens or 20s, very slender, Asian or Caucasian. Send photo and letter. Rick Jendrian, 01639-095, Unit-E, Box 7000, Texarkana, TX 75501, USA.

YOUNG, ACTIVE MALE, presently incarcerated, seeking friendship and possibly more from sincere people. Preferably people from 40 to 55 years of age who like younger men who appreciate older people. James H Sawyer, Box 45699, 168-533, Lucasville, OH 45699-0001, USA.

PRISONER SEEKING a relationship with someone to share thoughts, ideas, plans and goals. 26, 5'10" 148 lbs, black hair, brown eyes, very lonely, love to write, read, play chess and bridge. Will relocate. Please write. Will answer all. Larry Cash, 150-946, Box 45699, Lucasville, OH 45699, USA.

PRISONER, 29, TRIM, attractive with many good qualities. Black hair, brown eyes and a smile that will not quit. Hobbies are running, weights, reading and music. Well-hung, 5'10" 160 lbs. Very lonely—please drop me a line. J D Davis, 94315, Box 97, McAlester, OK 74501, USA.

GWM, 21, brown hair, baby-blue eyes, 5'11" 160 lbs. Want to form a sincere relationship with older GWM age 28-50 with hopes of a one-to-one relationship upon my release. Sincerely yours, William Joe Ireland, 90561, CBC Upper Right 8, Angola, LA 70712, USA.

GAY MALE, 36, 5'6" hazel eyes, 160 lbs, would like to correspond with other gays and make some friends. Michael Myers, LSP 84806, Camp D Hawk 3-R-10, Angola, LA 70712, USA.

Work

HOUSEBOY/SERVANT REQUIRED live in. Complete domestic service in return for room and board, OHIP and small allowance. You must be nonsmoker, slim, masculine, athletic and/or muscular. Docility and obedience essential. No drugs. Secure, stable, family home. Box 153, Stn A, Toronto, ON M5W 1B2.

Gay-owned company requires commission sales help full/part time for Ontario and Eastern provinces. To call on established businesses with complete line of products. Inquiries to TM DISTRIBUTORS, Box 5309, Stn 'A', TORONTO, M5W 1N6 Ont.

MALE, 23, SEEKS EMPLOYMENT in Toronto. Five years experience in business and retailing. Very intelligent, well-educated and excellent with people. All positions and salaries considered. Call Jim at 862-0504 before 6 pm.

BIOCHEMIST, MSc SEEKS JOB as research technician or other. Some computing experience. Now in Calgary but will relocate. Drawer D530.

Services

Edmonton

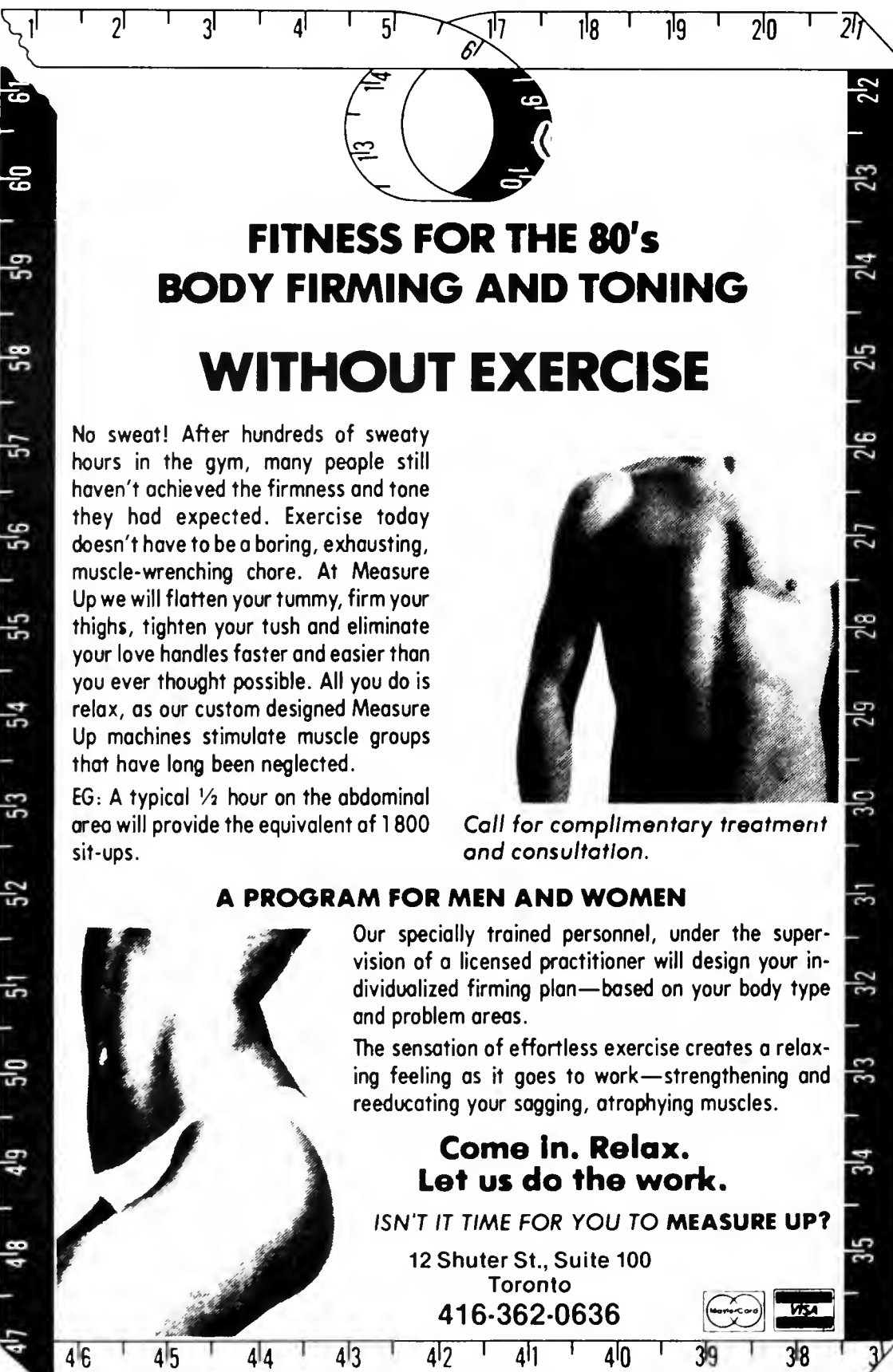
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Messages

"PLAGUED IN VICTORIA." We have your letter, but it arrived too late for reply in this issue. Get next month's issue for our thoughts on the so-called sexual plague, herpes.

"PROBLEMS WITH YOUR LOVER?" Have concerns about the etiquette of gay life? Health questions you want direct, honest answers to? Write Merv Walker, TBP, PO Box 7289, Stn A, Toronto ON M5W 1X9 for reply in pages of The Body Politic. Discretion assured, pseudonyms OK.

RUPERT DEVEREUX: LAST living in Nottinghill, but moved to Canada. We met at the Poetry Society in Earl's Court. I've been in Canada. Would like to contact you again. Please write Eddie Linden, Flat 3, 114 Sutherland Ave, Maida Vail, West 9, London, England.

Books/Magazines

GAY LITERATURE. Comprehensive 58-page catalog. Over 3,000 books. \$2 deductible from first purchase. Elysian Fields, 81-13BP Broadway, Elmhurst, NY 11373, USA.

GLOBAL LESBIANISM ISSUE reprint describes the lives of lesbians internationally. Connexions, an international women's quarterly. 4228 Telegraph Ave, Oakland, CA 94609, USA. \$4.00.

Records

DANCE MUSIC SPECIALISTS: the latest in new wave, electrofunk and disco. Send for current chart and mail-order information. J's Records, 74 Gerrard St E, Toronto, ON M5B 1G6. (416) 591-1536.

Volunteers

ORGANIZATIONS seeking volunteers can find them in THE BODY POLITIC classifieds. Advertise for volunteer help and get a 50% discount off our regular reasonable rates.

THE GAY COUNSELLING CENTRE needs volunteer typist(s) 7-10 hours/month — own typewriter preferred. Call 977-2153.

Groups

TRICKS ARE A PLEASURE, but Real Magic does better. Dáil Dhraoiithe Aeracha / Assembly of Gay Druids. 964-0691 (6-7 pm).

Other

PHOTOS OF GOOD-LOOKING ESCORTS! Sample and info: \$2. Domicile J.L. Inc, 7879 St-Denis St, Montreal, QC H2R 2E9, Canada. Tel: (514) 495-2980.

GAY COURTWATCH. General court information, lawyer referrals, crisis referrals, support services. If you have been arrested or need assistance with the court system leave a message at room 337, Old City Hall or call 961-8046. We are here to help you.

SEEKS TYPIST to collaborate writing my autobiography. His residence preferred. Steven Ory, 65 Huntingdale Blvd, N° 1603, Scarborough, ON M1W 2P1.

GAY ART GROUP seeks space about 400-500 square feet and \$150. Will consider divided, shared space. Call 368-9037.



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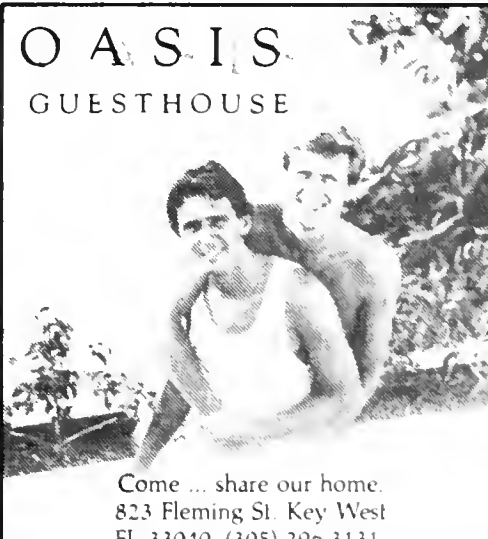
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Community centre launches lending library

VANCOUVER — What happens to a group that consists of a chairperson who picks fights, a secretary who loses his hearing aid, a treasurer who can't add, a publicist people don't like, and an assortment of librarians, book dealers and novices, most of whom have never been involved in any gay community activities before? According to the spokesperson for the Gay Library in Vancouver, the group has become a co-operative and hard-working unit that seems doomed to success.

The group was formed in November 1982 and the Gay Library opened on April 1, 1983, with a collection of about 350 books. The total is now about 500. All books and funds have been donated.

Besides providing a lending library at the Gay Community Centre at 1244 Seymour Street, the library has sponsored a number of events. In April a party was held to launch the library. David Watmough, author of *Ashes for Easter* and *No More Into the Garden*, gave a reading during National Book Festival week. May saw a day-long gay-library-sponsored workshop for writers at Jane Rule's Galiano Island home. A benefit dance and musical review are being planned along with other events for later in the season. **Michael Wellwood** □



Lotto CGRO strikes again with the Great Pansy Draw: win \$100 seed money (first prize), a Great Pansy cake by the illustrious Dennis Findlay (second prize) or a surprise social aid for a lucky wilting pansy or shrinking violet (third prize). Tickets \$1 each from the Coalition for Gay Rights in Ontario (CGRO). Draw at Lesbian/Gay Pride Day in Toronto in King's College Circle at University of Toronto. Proceeds will go toward the production of educational resource material. Groups are urged to block buy tickets by contacting (416) 533-6824 or by writing to CGRO at 730 Bathurst Street, Toronto M5S 2R4. **CB** □

Another Atlantic group

SAINT JOHN — Twenty-four men and women met in the Red Room of the Holiday Inn on the afternoon of April 9 to found the first gay organization ever in this New Brunswick city. Lesbian and Gay Organization — Saint John (LAGO-SJ) intends to offer the local community a variety of social activities as well as a telephone counselling line, which they hope to have in place later this year. An interim steering committee of two men and two women will serve until the election of a permanent executive, probably in May. This executive will include both sexes in equal numbers. The next meeting is planned for May 9.

LAGO-SJ can be contacted through PO Box 6494, Stn A, Saint John, NB E2L 4R9. **Robin Metcalfe** □

Programme to air again

WINNIPEG — CBC's Take 30 Community Access series will be re-broadcasting the programme prepared by the Winnipeg Gay Media Collective, featuring interviews with a dozen gay men and scenes from their daily lives, on June 13 (see *TBP*, April). The show, which has already been seen by an estimated three quarters of a million viewers, will again be broadcast nationally. Check local listings for the time. **CB** □

Little Sisters opens

VANCOUVER — There is a new gay and lesbian bookstore in this city. Little Sister's Book and Art Emporium — named after a cat — is at 1221 Thurlow Street and has been open from 10 to 10 every day since April 15. The store has a growing collection of books of interest to the gay and lesbian community. It

also carries records, magazines and greeting cards. A good portion of the store is devoted to a display of quality work by gay artists. A mail-order book catalogue will be ready for distribution by the end of May, and a postal-box service is in the planning stage. The three owners, Barbara Thomas, Bruce Smyth and Jim Deva, hope that, by providing quality material for sale and offering a relaxing atmosphere with good music and a coffee bar, their store will become a focus for the gay and lesbian community. **MW** □

Phonelines to confer

HALIFAX — Atlantic region peer counselling services are invited to participate in a phoneline conference to be sponsored by Gay Alliance for Equality (GAE) June 17 to 19 in Halifax. There will not be a registration fee and billeting will be provided. Anyone involved in, or interested in setting up, a lesbian/gay phoneline is urged to call (902) 429-6969 or write Gayline Conference c/o GAE (see listing). The Atlantic Lesbian/Gay Association has scheduled a meeting to coincide with the conference. **CB** □

Club grants centre rent

WINNIPEG — The Mutual Friendship Society, which runs the successful social club Happenings, has made a \$200-a-month grant to their neighbours across the street, the Winnipeg Gay Community Centre, which is managed by the Oscar Wilde Memorial Society. The Centre houses a restaurant, Giovanni's Room, Project Lambda, a social and cultural organization and Gays for Equality, a political and educational group. The grant will allow the Centre to expand to include another suite of rooms to be used for Project Lambda's counselling programme and as meeting

space for community groups. The Centre celebrated its first anniversary this March. **CB** □

NATIONAL/BINATIONAL

- **Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women**, Box 492, Village Stn, New York, NY 10014.
- **Atlantic Lesbian and Gay Association/Association des lesbiennes et des gais de l'Atlantique**, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).
- **Bisexuals International**, Box 107, 2039 Walnut St, Philadelphia, PA 19103, USA. (215) 634-6244, Sun-Fri, 11 pm-3 am.
- **Canadian Gay Archives**, Box 639, Stn A, Toronto, ON M5W 1G2. (416) 977-6320.
- **Dignity/Canada/Oignité**, Box 1912, Winnipeg, MB R3C 3R2. (204) 772-4322.
- **Foundation for the Advancement of Canadian Transsexuals**, Box 291, Stn A, Hamilton, ON L8N 3C8 (416) 529-7884. Central: Box 2666, Winnipeg, MB R3C 4B3. SW Ontario: Ms R M Schwartzentruber, 21 Cherry St, Kitchener, ON N2G 2C5. 576-5248.
- **Integrity (Gay Anglicans and their Friends)**, Canadian regional representative, c/o Integrity/Edmonton.
- **International Gay Association**, International Secretariat, c/o RFLS, Box 350, S-101 24 Sweden, ph: 46-8-848050/845576. Action Secretariat and Women's Secretariat, c/o NVIH, CDC, Rozenstraat 1, 1016 NX Amsterdam, The Netherlands. ph: 31-20-234596.
- **International Lesbian Information Service (ILIS)**, Box 45, 00251 Helsinki, Finland. ph: 358-0-635571.
- **Ligo de Samseksamaj Geesperantistoj**, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2.
- **New Democratic Party Gay Caucus**, Box 792, Stn F, Toronto, ON M4Y 2N7.
- **Section on Gay and Lesbian Issues in Psychology**, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6.
- **Women's Archives**, Box 928, Stn O, Toronto, ON M4T 2P1.

BRITISH COLUMBIA

Provincial

- **Gays and Lesbians in the United Church in BC**, Box 46586, Stn G, Vancouver V6R 4G8. (604) 734-5355. Support group and educational resources.
- **Rural Lesbian Association**, RR 1, Ruskin, BC V0N 1R0.

Kamloops

- **Thompson Area Gay Group**, Box 3343, V2C 6B9, welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship.

Kelowna

- **Okanagan Gay Organization**, Box 1165, Stn A, Kelowna V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre.

Port Alberni

- To contact the local group, write c/o Mr Trevor Kelly, 201-4204 China Creek Rd, Port Alberni, BC V9Y 1R1. Counselling, companionship.

Port Hardy

- **North Island Gay and Lesbian Support and Information Group**, Box 1404, Port Hardy, BC, V0N 2P0.

Prince Rupert

- **Gay People of Prince Rupert**, Box 881, V8J 3Y1. (604) 624-4982 (eve).

Revelstoke

- **Lothlorien**, Box 2054, V0E 2S0. Info, friendship, hospitality.

Terrace

- **Northern Lesbians**, RR 2, Box 50, Usk Store, V8G 3Z9.

Vancouver

- **Alcoholics Anonymous (Gay)**, 733-4590 (men), 929-2585 (women).
- **Archives Collective**, Box 3130, MPO, V6B 3X6.
- **Bisexual Women's Group**, Monthly meetings. Write Crystal, 3085 Charles St, V5K 3B6, or call Georgia at (604) 874-1756 or Joyce at 251-6090.
- **Coming Out (Gay Radio)**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM.
- **Congregation Sha'ar Hayam**, Jewish gay synagogue, Box 69406, V5K 4W6. (604) 255-1076.
- **Daughters Unlimited**, Joyce (604) 251-6090, or Elisa, Doris or Christine (604) 254-7044. (Plans to open a women's club.)
- **Dignity/Vancouver**, Box 3016, V6B 3X5. (604) 684-7810.
- **Gay and Lesbian Caucus of the BC NDP**, (604) 669-5434.
- **The Gay Library**, 1244 Seymour St, Box 2259 MPO, Vancouver, BC V6B 3W2. (604) 327-9883 or 688-1006.
- **Gayblevision**, TV show by gay people about gay life, culture and art. Regular monthly and special programmes. 837 Bidwell St, V6G 2J7. (604) 689-5661.
- **Gay Festival Society**, Box 34397, Stn O, V6J 4P3. (604) 687-7129.
- **Gay/Lesbian Law Association**, c/o Law Students Assoc, Faculty of Law, U of BC, V6T 1W5. (604) 228-4638.
- **Gay Rights Union**, Box 3130, MPO, V6B 3X6. (604) 731-9605.
- **Gays and Lesbians of UBC**, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. (604) 228-4638. Meets Thurs at 12:30 pm (see "The Ubysses" for room).
- **Integrity: Gay Anglicans and their friends**, Box 34161, Stn O, V6J 4N1. (604) 873-2925.
- **Knights of Malta, Dogwood Chapter Society**, Box 336-810 West Broadway, V5Z 1J8.
- **Lambda (Gay Al-Anon)**, Joe at (604) 689-7681 or Mike at 327-8423.
- **Legal Advice Clinic**, 1244 Seymour St (VGCC). Mon, 7:30 pm. Free advice and referrals.
- **Lesbian and Feminist Mothers' Political Action Group**, Box 65804, Stn F, V5N 5L3. (604) 251-6090.
- **Lesbian and Gay Health Sciences Association**, c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5.
- **Lesbian Drop-In**, 322 W Hastings, every Wed, 7:30 pm. (604) 684-0523.
- **Lesbian Information Line**, (604) 734-1016. Thurs, Sun, 7-10 pm.
- **Lesbian Mothers' Defense Fund**, c/o 1146 Commercial Dr, V5L 3X2. (604) 251-5034. Potluck brunches last Sun of month.
- **The Lesbian Show**, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs, 7:30 pm.
- **Metropolitan Community Church**, Box 5178, V6B 4B2. (604) 681-8525. Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard).
- **Parents and Friends of Gays**, (604) 987-6027 or 988-7786.
- **Rights of Lesbians**, (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6.
- **Rob Joyce Legal Defense Fund**, c/o Gay Rights Union.
- **SEARCH**, c/o VGCC. Info and counselling: (604) 689-1039, 7-10 pm.
- **Sherwood Forest**, non-profit gay introduction service. (604) 251-2789.
- **Vancouver VO Clinic**, Rm 100, 828 W 10th Ave (near Gen Hosp). (604) 874-2331, Ext 220.
- **Vancouver Gay Community Centre**, 1244 Seymour St; Box 2259 MPO, V6B 3W2. (604) 684-6869. Services, programs, magazine.
- **Vancouver Men's Chorus**, Box 48383, Bentall Centre, V7X 1A1. Ron at (604) 985-5808 or Larry at (604) 669-6249.
- **Women in Focus**, 204-456 W Broadway, V5Y 1R3. (604) 872-2250.
- **Young Gay People**, c/o SEARCH.
- **Younger Lesbian Drop-In** every Tues, 7-9 pm, at Women's Bookstore, 322 W Hastings.
- **Zodiac Fraternal Society**, Box 33872, Stn O, V6J 4L6.

Vernon

- To contact the local group, write RR 6, Site 17, Comp 19, V1T 6Y5.

Victoria

- **Alcoholics Anonymous (Gay)**, (604) 383-9862.
- **Feminist Lesbian Action Group**, Box 1604, Stn E, V8W 2X7.
- **Gay Men's Group**, 2612 Victor St, V8R 1N3. (604) 595-6782.
- **The Island Gay Community Centre Society**, 1318 Balmoral Rd, V8R 1L7. Gay Café at 1923 Fernwood every Thurs till midnight.
- **Need (Victoria Crisis Line)**, (604) 383-6323, 24 hrs. Some gay info available.
- **University of Victoria Gay Focus Club**, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- **Womyn's Coffee House**, 1923 Fernwood. Every Wed evening.

ALBERTA

Provincial

- **Alberta Lesbian and Gay Rights Association (ALGRA)**, Box 1852, Edmonton T5J 2P2.

Calgary

- **Camp 181 Association**, Box 965, Stn T, T2H 2H4. Dances, camp-outs, sports and other activities for lesbians and gays.
- **Calgary Lambda Centre Society**, Box 357, Stn M, T2P 2H9.
- **Calgary Gay Fathers**, Contact GIRC for info.
- **Dignity/Calgary**, Box 1492, Stn T, T2H 2H7.
- **Frontrunners Group (gay AA)**, Box 181, Stn M, T2P 2M7.
- **Gay Fathers**, Info: contact GIRC. Potluck first Sun of the month.
- **Gay Information and Resources Calgary**, Old Y Bldg, Stes 317-323, 223 12 Ave SW, T2P 0G9. (403) 234-8973. Info and

counselling Mon-Fri, 7-10 pm. Dances, discussion groups, newsletter, gay rights action. Write: Box 2715, Stn M, T2P 3C1.

☐ **Gay Leisure Link.** Non-challenging, non-sexual social organization. Box 1812, Stn M, T2P 2L8.

☐ **Gay Political Action Committee,** c/o Box 2943, Stn M, T2P 3C3. Education and lobbying.

☐ **Imperial Court of the Chinook Arch,** (403) 282-6393. Entertainment and social events.

☐ **Integrity (Gay Anglicans and their Friends),** c/o Box 34, Stn G, T3A 2G1.

☐ **Lambda Centre,** community centre project. Box 357, Stn M, T2P 2H9.

☐ **Lesbian Information Line,** (403) 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. Operated by Womyn's Collective.

☐ **Lesbian Mothers,** Lynn at (403) 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month.

☐ **Lesbian Outreach and Support Team,** Box 6093, Stn A, T2H 2L4. (403) 281-2895.

☐ **Lesbians and Gays at University of Calgary,** Students Club, MacEwan Hall, U of Calgary, T2N 1N4.

☐ **Metropolitan Community Church,** 204-16 Ave, NW, T2M 0H4 (403) 277-4004. Services Sun 11:30 am and 7 pm at above address.

☐ **Right To Privacy Committee,** Box 2943, Stn M, T2P 3C3. Info on gays and the law, legal referrals.

☐ **Womyn's Collective,** (403) 265-9458. Dances, library, lesbian drop-ins every Tues. Sponsors LIL.

Edmonton

☐ **Dignity Edmonton Dignité,** Box 53, T58 287.

☐ **Edmonton Roughnecks Recreation Association,** c/o GATE. Volleyball, softball, gymnastics.

☐ **Gay Alliance Toward Equality,** Box 1852, T5J 2P2. Office: 10173-104 St. (403) 424-8361. Info and counselling, Mon-Sat, 7-10 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library.

☐ **Gay Fathers & Lesbian Mothers.** For info call (403) 424-8361.

☐ **Inter/Ed,** Box 12G, 9820-104 St, T5K 0Z1. (403) 421-7629 (Jim).

☐ **Integrity (Gay Anglicans and their Friends),** c/o 12G, 9820-104 St, T5K 0Z1. (403) 421-7629.

☐ **Metropolitan Community Church of Edmonton,** Box 1312, T5J 2M8. (403) 482-4213. Worship Sun at 7:30 pm, Unitarian Church, 12530-110 Ave.

☐ **Privacy Delance Committee,** c/o Box 1852, T5J 2P2.

☐ **Womospace,** No 7, 8406-104 St, T6E 4G2. (403) 433-3559 (Jeanne). Social and recreational group for lesbians.

Red Deer

☐ **Gay Association of Red Deer,** Box 356, T4N 5E9.

SASKATCHEWAN

Provincial

☐ **Affirm/Saskatchewan,** lesbians and gays in the United Church. 422 Smallwood Cres, Saskatoon, S7L 4S4.

☐ **Oignity/Saskatchewan** (gay Catholics and friends), Box 3181, Regina S4P 3G7.

☐ **Gay Rights Subcommittee,** Saskatchewan Association for Human Rights, 305-116 3rd Ave S, Saskatoon, S7K 1L5. (306) 244-1933.

☐ **West Central Gays,** Box 7508, Saskatoon, SK 27K 4L4.

Prince Albert

☐ **Prince Albert Gay Community Centre** (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St, E. (306) 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm-2 am.

Regina

☐ **Rumours** (gay community centre), 2069 Broad St (back entrance). (306) 522-7343.

☐ **Regina Women's Community and Rape Crisis Centre.** 219-1810 Smith St, S4P 2N3. (306) 522-2777, 352-7688.

Saskatoon

☐ **Gay & Lesbian Support Services,** 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581.

☐ **Gay/Lesbian Community Centre,** Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.

☐ **Gayline,** (306) 665-9129, Mon-Thurs, 7:30-10:30 pm. Counselling, support groups available.

☐ **Lutherans Concerned,** Box 8187, S7K 6C5

☐ **Stubble Jumper Press,** 21-303 Queen St, S7K 0M1.

MANITOBA

Provincial

☐ **Manitoba Gay Coalition,** Box 27, UMSU, University of Manitoba, Winnipeg R3T 2N2 (204) 269-8678

Brandon

☐ **Gay Friends of Brandon,** Box 492, R7A 5Z4 (204) 727-4046

Portage-la-Prairie

☐ **8i-Women's Support Group,** Box 820, R1N 3C3. (204) 857-5295. For bisexual women.

Thompson

☐ **Gay Friends of Thompson,** Box 157, R8N 1N2. (204) 677-5833 (8-10 pm, Tues and Thurs).

Winnipeg

☐ **Allirm: Gays and Lesbians of the United Church** 453-3984 (Eric) or 452-2853 (Dave).

☐ **Council on Homosexuality and Religion,** Box 1912, R3C 3R2 (204) 269-8678, 772-8215 Worship, counselling, library

☐ **Dignity/Winnipeg,** Box 1912, R3C 3R2

☐ **Gay AA New Freedom Group,** Box 2481, or contact through Manitoba Central Office, (204) 233-3508.

☐ **Gay AIAnon Group.** Info: Gays for Equality

☐ **Gay Community Centre,** 277 Sherbrooke St. (204) 786-1236 Incorporating Giovanni's Room, a café for lesbians and gay men Open every day at 5:30 pm, Sun at 1 pm. Fully licensed

☐ **Gay Parents,** c/o Gays for Equality

☐ **Gays for Equality,** Box 27, UMSU, U of Manitoba, R3T 2N2 (204) 269-8678 Offices at Community Centre and U of M (Rm 102S, Univ Centre) Counselling, info, rap sessions, public education and law reform Lesbian counsellors on Tues evenings

☐ **Lesbian Drop-In,** Thurs, 7-10 pm at 730 Alexander Ave Entertainment and coffee.

☐ **Lesbian Line,** (204) 774-0007, Thurs, 7 30-10 pm

☐ **Mutual Friendship Society, Inc,** Box 427, R3C 2H6. (204) 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrook St.

☐ **Oscar Wilde Memorial Society,** Box 2221, R3C 3R5. Variety of social, cultural and educational activities.

☐ **Project Lambda, Inc,** gay community services, Box 3911, Stn B, R2W 5H9. (204) 942-1983.

☐ **Winnipeg Gay Media Collective,** Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 269-8678. Produces "Coming Out," weekly half-hour cable cast (Thurs, 11 pm, Channel 13W).

☐ **Winnipeg Gay Youth,** c/o GFE.

☐ **University of Winnipeg Gay Students Association** Info (204) 269-8678.

☐ **Yourself,** Box 2790, R3C 3R5. For bisexual men and women

ONTARIO

Provincial

☐ **Coalition for Gay Rights in Ontario,** Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824

Cambridge

☐ **Want to start a group?** Please write Box 1496, N1R 7G7.

Ear Falls/Red Lake Area

☐ **Ear Falls Gays,** Box 487, Ear Falls, P0V 1T0. (807) 222-2185.

Guelph

☐ **Guelph Gay Equality,** Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs.

Hamilton

☐ **Alcoholics Anonymous (Gay),** meets Sat at 8 pm at 15 Queen St S (side entrance).

☐ **Gay Archives/History Project for Hamilton-Wentworth.** (416) 278-4713. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979.

☐ **Gay Fathers of Hamilton.** Support, advice. Meets twice a month. Call Gayline for info.

☐ **Gayline Hamilton,** info on all groups and activities, peer counselling. (416) 523-7055 Wed-Sun, 7-11 pm.

☐ **Gay Women's Collective,** c/o Gayline. Meets 2nd Mon of month.

☐ **Hamilton United Gay Societies (HUGS),** a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info.

☐ **Metropolitan Community Church.** Service every Sun: 2:30 pm, 2nd floor sanctuary, First Place, 350 King St E.

☐ **Mailing address for all Hamilton groups listed above:** Box 44, Stn B, L8L 7T5.

Kingston

☐ **Queen's Homophile Association,** 51 Queen's Crescent, Queen's University, K7L 2S7. (613) 547-2836, Mon-Fri, 7-9 pm. Drop-in Thurs nights, monthly dances.

☐ **Sappho-Wilde House,** 1 Aberdeen St, K7L 3M9. Gay and lesbian co-op, provides space for artistic, social and political activities.

Kitchener/Waterloo

☐ **Gay Liberation of Waterloo,** c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. (519) 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, rm 110.

☐ **Gay News and Views,** radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W. (519) 886-CKMS.

☐ **Gays of Wilfrid Laurier University,** c/o WLUSU, Wilfred Laurier University, 75 University Ave W, Waterloo.

☐ **1/2 & 1/2 Club,** 223 1/2 King St (enter from Halls Lane). (519) 742-9987. Private disco club, licensed. Thurs-Sat, 8 pm-3 am.

☐ **International Women's Day Committee,** Box 1491, Stn C, Kitchener, N2G 4P2.

☐ **Kitchener-Waterloo Gay Media Collective,** Box 2741, Stn 8, Kitchener, N2H 6N3. (519) 579-3325.

☐ **Leaping Lesbians,** radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK.

☐ **Lesbian Organization of Kitchener,** Box 2422, Stn B, Kitchener N2H 6M3. (519) 744-4863. Womyns coffeehouse first Thurs of month at 85 Highland Rd W, Kitchener.

London

☐ **Gay Youth London,** c/o HALO. Meets Thurs at 7 pm, 2nd floor, 649 Colborne St. (519) 433-3762.

☐ **Gayline,** (519) 433-3551. Recorded message 24 hrs/day Peer counselling Mon and Thurs, 7-10 pm.

☐ **Homophile Association of London, Ontario (HALO),** 649 Colborne St, N6A 3Z2. (519) 433-3762. Coffee House: Sun and Mon, 7-10 pm. Disco/Bar: Fri and Sat, 9 pm-1:30 am.

☐ **Metropolitan Community Church,** Box 4724, Stn D, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, (519) 433-9939. Rides: (519) 432-9690.

Mississauga/Brampton

☐ **GEM: Gay Community Outreach,** Box 62, Brampton L6V 2K7.

☐ **Gayline West,** (416) 453-GGCO. Peer counselling

☐ **Parents of Gays Mississauga,** c/o Anne Rutledge, 3323 Kings Mastlgs Cres, L5L 1G5 (416) 820-5130.

Niagara Region

☐ **Gayline,** (416) 354-3173.

☐ **Gay Unity Niagara,** Box 692, Niagara Falls L2E 6V5

☐ **Gay Trails,** for lesbians and gay men who enjoy hiking. Day and overnight trips planned. Visitors welcome. Write Gay Trails, Box 1053, MPO, St Catharines, L2R 7A3, or call (416) 685-6431 before 9 am

QUEBEC

Brome

☐ **The Capables.** Support group for bisexual men Contact through Gay Info in Montreal

Charlevoix

☐ **Association pour les droits des gais de Charlevoix,** CP 724, Clermont, G0T 1C0 (418) 439-2080

Hull

☐ **Association gale de l'ouest québécois,** CP 1215, succ B, JBX 3X7 (819) 778-1737

Lennoxville

☐ **Students Against Homophobia,** Box 1394, Lennoxville Campus, Lennoxville, J1M 2A1.

Montreal

☐ **Affirmer,** CP 471, succ La Cité. H2N 2N9 Gays in the United Church.

☐ **Aide aux transsexuels du Québec,** CP 363, succ C, H2J 4K3. (514) 521-9302.

☐ **Aime-toi (AA),** 6518, rue St-Vallier, H2S 2P7 (514) 524-5821 For gay and lesbian alcoholics

☐ **Alpha Kira Fraternity,** CP 153, succ Victoria, H3Z 1V5

☐ **Alternatives,** 3440 chemin de la Côte-des-Neiges, H2J 1L2 For gay male drug abusers.

☐ **Les Archives gais du Québec,** c/o Sortie, Box 232, Stn C, H2L 4K1.

☐ **Association communautaire homosexuelle de l'Université de Montréal,** pavillon Lionel-Groulx, 3200 Jean-Brillant, local 1267, H3T 1N8. (514) 342-9236 (Jean-Pierre).

☐ **Association pour les droits des gais et lesbiennes du Québec A0GLQ),** CP 36, succ C, H2L 4J7 Office 263 est rue Ste-Catherine. (514) 843-8671. Mon-Fri, 7.30-10 pm, Fri, 1-4 pm

☐ **Association des bonnes gens sourdes,** CP 764, succ R, H2J 3M4.

☐ **Atelier de théâtre gai,** Cége Rosemont, 6400 16e Ave, local A-418 (Michel Breton).

☐ **The Capables,** c/o Gay Info, support group for bisexual men. Meets second Weds of month, 3237, rue St-Antoine

☐ **City Counsel,** a peer-led therapy group for lesbians and gays Meets Fri 7.30-9.30 pm at 2070 Mackay, N° 307, (514) 735-1419 (Clarke) or 879-8406 (anyone).

☐ **Collectif d'intervention communautaire auprès des gais (CICAG),** a/s 2010, rue Marlowe, N° 16, H4A 3L5.

☐ **Le Collectif du triangle rose,** c/o Librairie l'Androgyne.

☐ **Comité d'auto-défense gai,** c/o A0GL0

☐ **Comité gai-e du Cégep du Vieux-Montreal,** 255 est, Ontario, H2X 3M8. Mon, 6 pm.

☐ **Communauté homophile chrétienne,** Centre Newman, 3484 rue Peel, H3A 1W8. (514) 382-8467. For Catholics.

☐ **Contact-I-nous,** (514) 861-6753 Venereal disease treatment

☐ **Côte à Côte,** gay couples group. c/o Gay Info.

☐ **Côte à Côte,** Radio centre-ville CIND (102.3 FM) (514) 288-1601. Mon, 4 pm.

☐ **Dignity Montréal Dignité,** Centre Newman, 3484 rue Peel, H3A 1W8. (514) 392-6711. For gay catholics

☐ **Dignity/Dignité Groupe Cartierville,** (514) 336-4163 (Jean-François).

☐ **Église Communautaire de Montréal,** Montreal Community Church, CP 610, succ NOG, H4A 3R1. (514) 489-7845.

☐ **Fédération canadienne des transsexuels pour le Québec,** 16 rue Viau, Vaudreuil J7V 1A7.

☐ **Femmes gais de McGill,** 3480, rue McTavish, H3A 1X9. (514) 392-8920.

☐ **Gai-écoute (hommes),** (514) 843-5652. Wed-Sat, 7-11 pm

☐ **Gay Fathers of Montreal,** c/o Gay Info.

☐ **Gay Health Clinic,** Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. (514) 842-8576 General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.

☐ **Gay Info,** CP 1164, succ H, H3G 2N1. (514) 933-2395, Thurs-Sat, 7-10:30 pm. Recorded message other times.

☐ **Gay People of McGill,** 3480 rue McTavish, local 411, H3A 1X9 (514) 392-8912. Meets Thurs at 7:30 in rm 425/26.

☐ **Gay Physicians of Montreal/Les médecins gai(e)s de Montréal,** a/s 2151, rue Lincoln, N° 20, H2H 1J2.

☐ **Gay Social Services Project,** 5 rue Weredale Pk, Westmount H3Z 1Y5. (514) 937-9581.

☐ **Gayline,** c/o Gay Social Services Project, 5 rue Weredale Pk, Westmount, H3Z 1Y5. (514) 931-5330 (women), Thurs and Sat, 7-11 pm; 931-8668 (men), 7 days a week, 7-11 pm. Info and counselling in English.

☐ **Le Goëland (AA),** 4652 rue Jeanne-Mance. (514) 728-3228. For lesbian and gay alcoholics.

☐ **Groupe de discussion pour lesbiennes,** 5 Weredale Park, H3Z 1Y5. (514) 932-9581 (Joanne Stitt).

☐ **Groupe pour lesbiennes alcooliques (AA),** 6517 rue St-Denis.

☐ **Integrity: Gay Anglicans and their friends,** Box 562, Verdun H4G 3E4 (514) 766-9623.

☐ **Jeunesse Lambda Youth,** c/o The Yellow Door, 3625 rue Aylmer, 2nd floor, H2X 2C3.

☐ **Lesbian and Gay Friends of Concordia,** c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8. (514) 879-8406. Office. room 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in room H-333-6

☐ **Lesbiennes à l'écoute,** (514) 843-5661. CP 36, Succ C, H2L 4J7. Wed-Sat, 7-11 pm.

☐ **Librairie l'Androgyne,** 3642 boul St Laurent, 2nd floor, H2X 2V4 (514) 842-4765.

☐ **Ligue Lambda Inc,** CP 701, succ N, H2X 2N2. (514) 526-1967 (Claude) or 523-8026 (Donald). Sports group

☐ **Naches (gay and lesbian Jews),** CP 298, succ H, H3G 2K8 (514) 844-0863 or 488-0849 Meets at the Yellow Door, 3625 Aylmer St, Tues at 8 pm

☐ **Parallèles Lesbiennes et Gais,** radio programme, Mon 19h30, CIBL-mf, 104.5 1691 Pie IX, local 402, H1V 2C3, (514) 526-1489, 526-5387.

☐ **Parents and Families of Gays,** c/o Gay Info.

☐ **Productions 88,** CP 188, succ C, H2L 4K1

☐ **Réunion des associations gais et lesbiennes à Montréal (RAGLAM),** Box 936, Stn H, H3G SM9

☐ **Services communautaires pour lesbiennes et gais du Centre des services sociaux Ville-Marie,** 5 Weredale Park, Westmount, H3Z 1Y5 (514) 937-9581 (Joanne Stitt)

☐ **Sortie,** North America's major franc-language gay publication CP 232, Succ C, H2L 4K1 (514) 521-2731

☐ **Live and Let Live,** c/o Gay Info. English gay group for problem drinkers

☐ **Travesties à Montréal,** support for transvestites c/o Gay Info

☐ **United Church Gays and Lesbians in Québec/Les Gais at Lesbiennes de l'Eglise Unie au Québec,** c/o United Theological College, 3521 University St, H3A 2A9 (514) 392-6711

☐ **Vivre Gai(e) (AA),** St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6 (514) 733-0757

Quebec

☐ **Centre homophile d'aide et de libération,** 175 Prince-Édouard, G1R 4M8 (418) 523-4997

☐ **Groupe gai de l'Université Laval/Groupe des femmes gais de l'Université Laval,** CP 2500, Pavillon Lemieux, Cité universitaire Ste-Foy, G1K 7P4

☐ **Groupe Unigai Inc** CP 152, succ Haute-Ville G1R 4P3 Social and cultural activities for men and women (418) 522-2555

☐ **L'Heure Gaie,** Pavillon De Koninck, Cité Universitaire, Sainte-Foy. Radio program CKRL-FM, 89.1 MHz, Thurs 7 pm.

☐ **Ligue Mardi-Gai,** (418) 529-6973 (Jean Claude Roy).

☐ **Télégai,** (418) 522-2555. Gay info. Mon-Fri, 7-11 pm. Recorded message other times

Sherbrooke

☐ **L'Association communautaire gaie de l'Estrie** CP 1374, J1H 5L9

NEW BRUNSWICK

Fredericton

☐ **Fredericton Lesbians and Gays,** Box 1556, Stn A, E38 5G2 (506) 457-2156 Meets 2nd Wed of month.

Moncton

☐ **Gais et Lesbiennes de Moncton,** CP 7102, Riverview, Nouveau Brunswick

Saint John

☐ **Lesbian and Gay Organization - Saint John (LAGO-SJ),** Box 6494, Stn A, St John, E2L 4R9

Western NB

☐ **Northern Lambda Nord,** Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carleton, NB, Témiscouata, Quebec; and Aroostook, Maine) Gay phoneline (207) 498-6556

NOVA SCOTIA

Halifax

☐ **Gay Alliance for Equality Inc,** Box 3611, Halifax South Postal Stn, B3J 3K6 (902) 429-4294

☐ **Gayline** (902) 429-6969, Mon-Wed, 7-9 pm, Thurs-Sat, 7-10 pm. Info, referrals and peer counselling Operated by GAE

☐ **Lesbian Drop-In,** 2nd and 4th Fri of month, 1225 Barrington St info: 429-4063 Music and conversation.

☐ **Live and Let Live Group,** for gay alcoholics Phone or write GAE

☐ **Rumours (gay community centre),** 1586 Granville St. (902) 423-6814 Write: Box 3611, Halifax South Postal Stn. 83J 3K6

☐ **Sparrow,** (gay and lesbian Christians and friends). c/o Hope Cottage, 2435 Brunswick St, B3K 2Z4 Meets Sun at 8 pm. 2435 Brunswick St. (902) 429-7968

NEWFOUNDLAND

Provincial

☐ **Gay Association in Newfoundland,** Box 1364, Stn C, St John's, A1C 5N5

PUBLICATIONS

☐ **Action!** Right to Privacy Committee, 730 Bathurst St, M5S 2R4

☐ **The Body Politic,** Box 7289, Stn A, Toronto, ON M5W 1X9 (416) 977-6320

☐ **CHANB Bulletin,** Box 649, Callander, ON P0H 1H0

☐ **Circuit,** 1-134 Carlton St, Toronto, ON M5A 2K1. 922-0878 (editorial), 964-1957 (business).

☐ **Communiqué,** Box 990, Caribou, Maine 04736, USA

☐ **Fine Print,** Box 3822, Stn O, Edmonton AB T5L 2K0. (403) 488-8787.

☐ **FLAGMAG,** Box 1556, Stn A, Fredericton, NB E3B 5G2

☐ **Flagrant,** Box 652, Stn E, Victoria, BC V8W 2P8 Lesbian feminist.

☐ **The Gay Gleaner,** Box 1852, Edmonton, AB T5J 2P2

☐ **Gay Information Calgary,** No 317, 223 - 12 Ave. SW, Calgary, AB T2R 0G9.

☐ **Gay Niagara News,** Box 692, Niagara Falls, ON L2E 6V5

☐ **Gay Phoenix,** Box 44, Stn B, Hamilton, ON L8L 7T5 (416) 639-6050.

☐ **GAZE,** Gay/Lesbian Community Centre, Box 1662, Saskatoon, S7R 3R8

☐ **GEM Journal,** Box 62, Brampton, ON L6V 2K7

☐ **GLOW Newsletter,** c/o Federation of Students, U of Waterloo, Waterloo, ON N2L 3G1.

☐ **GO Info,** Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn D, Ottawa, ON K1P 5W9

☐ **Guelph Gay Equality Newsletter,** Box 773, Guelph, ON N1H 6L8

☐ **HALO Newsletter,** 649 Colborne Street, London, ON N6A 3Z2

☐ **International Justice Monthly,** c/o RR 4, Harrow, ON N0R 1G0

☐ **Lesbian/Lesbienne,** Box 70, Stn F, Toronto, ON M4Y 2L4

☐ **Making Waves: An Atlantic Quarterly for Lesbians and Gay Men.** Box 8953, Station A, Halifax, NS B3K 5M6

☐ **Ça s'attrape!,** a lesbian monthly CP 771, Succ C, Montreal, PQ H2L 4L6.

☐ **Network Victoria,** Dept 7, Box 4276, Stn A, Victoria, BC V8X 3X4 (902) 381-2225

☐ **Le petit Berdache,** bi-monthly information bulletin of ADGLO. CP 36, Succ C, Montréal, PQ H2L 4J7 (514) 843-8671

☐ **The Radical Reviewer** (lesbian/feminist literary tabloid). Box 24953, Stn C, Vancouver, BC V5T 4E3

☐ **Rencontres Gais,** Editions Homeux Enr, CP 245, Succ N Montréal, OB H2X 3M4

☐ **Sortie,** Quebec's gay newsmagazine, CP 232, Succ C, Montreal, PQ H2L 4K1 (514) 521-2732 Office 4286, rue Boyer

☐ **Thompson Area Gay Group Newsletter,** Box 3343 Kamloops BC V2C 6B9

☐ **Thunder Gay,** c/o Box 2155, Thunder Bay, ON

☐ **VGCC News,** Vancouver Gay Community Centre Society, Box 2259, MPO, Vancouver, BC V6B 3W2 (604) 253-1258

Is your group listed?

About your health...

“AIDS stands for acquired immune deficiency syndrome, *not* ‘gay cancer,’ ‘gay plague,’ or ‘grid.’ AIDS is believed to be a new disease in which the body’s immune system is severely damaged. At the present time, AIDS is believed to be, at least to some degree, contagious, and to affect some individuals more seriously than others.

In many instances, victims of AIDS are vulnerable to a wide variety of serious infections and some forms of cancer; the most common being PC pneumonia and Kaposi’s sarcoma. If you are sexually active with many partners, you should see a physician at least twice a year for AIDS screening and VD (STD) testing.

AIDS is believed to be sexually transmitted. To reduce your risk of AIDS, the most important step you can take is to limit the number of partners with whom you have sex. Have as much sex as you like, but have it more for the quality of partnership than for the quantity of partners.”

Lawrence Mass, M.D.

This is one of a continuing series of public service announcements, prepared by Lawrence Mass, M.D. Sponsored by a corporation concerned with your well-being.



HETERO HANKY CODE

BY PROF J ALLEC
RESEARCH ASSISTANTS:
E BARKER, DD HORNE

Recent sociological expeditions into the straight world have turned up all sorts of new and strange practices among our heterosexual friends. Our researchers combed schools, suburbs, supermarkets and singles bars, and came back with mountains of data which may have to wait years for proper analysis (such as the prac-

tice observed at bedtime of ingesting a drug called "Nytol," which seems to be part of their breeding ritual).

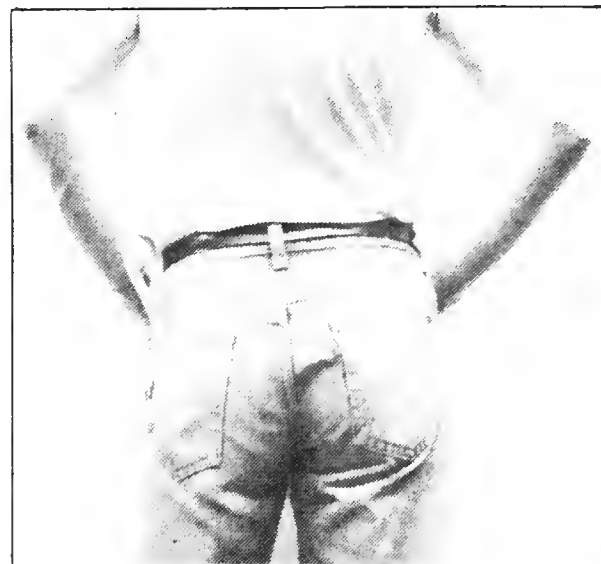
One of the most surprising discoveries was that heterosexuals have borrowed the popular gay idea of "hanky codes" to advertise their sexual proclivities (which only goes to show that straights will do anything gays do, as long as they can do it ten years later). As one sample mentioned: "Now I can avoid those embarrassing moments when you've just invited someone home to listen to some Barry Manilow and pee all over each other — and all they do is frown at you."

Yes, from the Igloo d'Amour in the Yukon Territory, to the Kiwanis Kwickie Klub in Labrador, straight Canadians are crying, "Hey thanks, gay community, for this useful shortcut to hanky panky!"

The following examples are from a foray into The Last Resort, a go-go club on the outskirts of Mississauga, Ontario. As can be seen, heterosexuals have gone even beyond coloured handkerchiefs, which probably means they're paranoid about being mistaken for gays. Or that they're colour blind.



INTO MISSIONARY POSITION



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